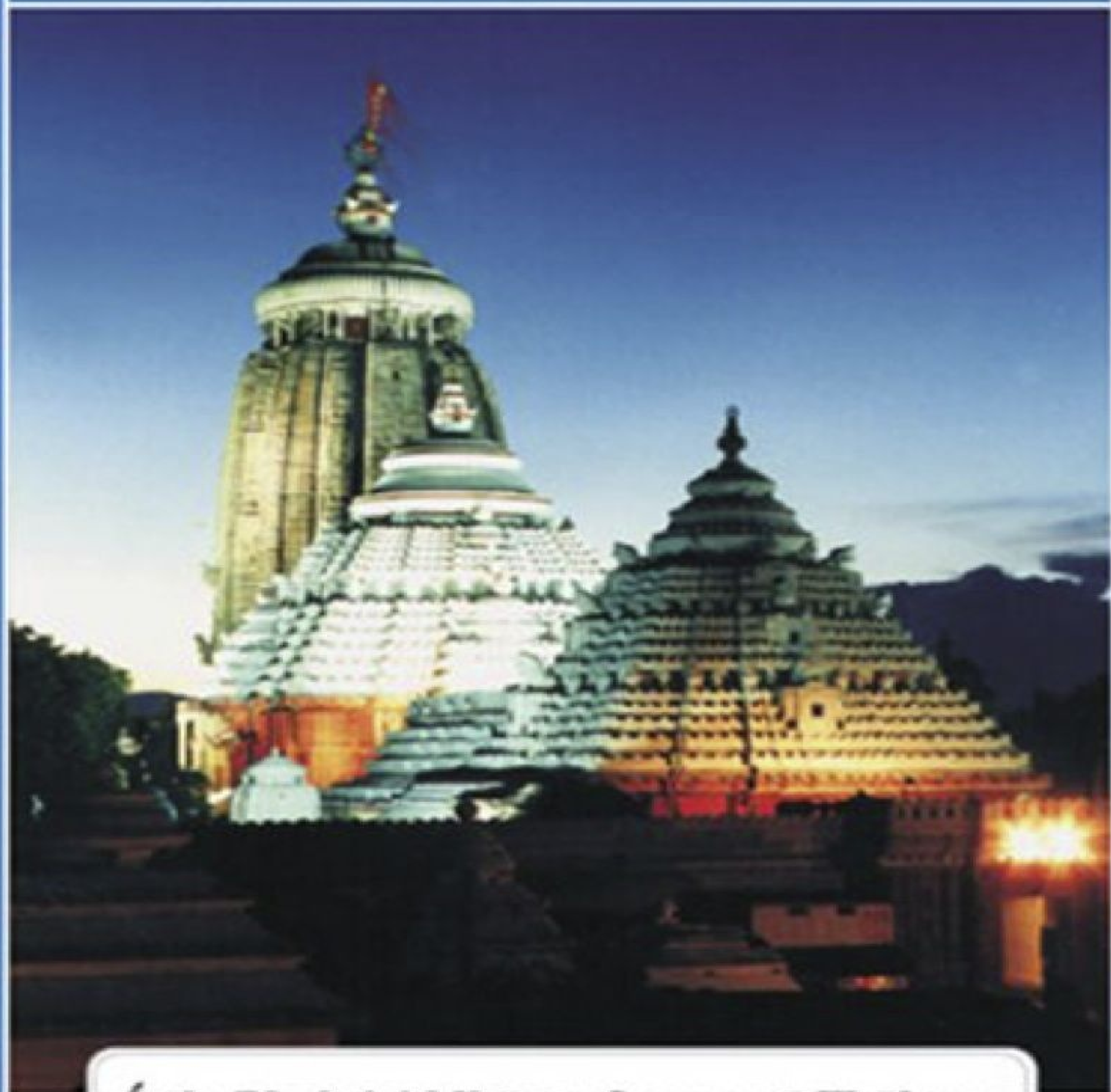
HARI BHAKTI KALPA LATIKĀ

The Wish-fulfilling Creeper of Devotional Service to Lord Hari



Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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Śrī Hari Bhakti Kalpa Latikā

The Wish-fulfilling Creeper of Devotional Service to Lord Hari

"Sixty years ago, at Śrī Puruṣottama Kṣetra, Śrīla Bhaktivinoda Ṭhākura received an original copy of *Śrī Hari Bhakti Kalpa Latikā*. In spite of intensive research I could not find out who composed it. After sometime I saw a renounced Ramanandi Vaiṣṇava with a copy of the book. Twenty-five years later, I published the original texts in the magazine called *Sangini*. Now I am publishing it with Bengali translation. Although the book was written to glorify unalloyed devotional service, by seeing the prominence of knowledge contained in it, I think that a follower of *Suddhādvaita* philosophy composed it."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

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Sri Hari Bhakti

Kalpa Latika

The Desire-Creeper of Devotion to Lord Hari

Compiled, Translated into Bengali and Edited by
His Divine Grace Bhaktisiddhanta Sarasvati Thakura
English Version Produced and Published by Isvara dasa
Translated by Bhumipati dasa
Edited by Isodyana devi dasi



Sri Hari Bhakti Kalpa Latika

Compiled by Srila Bhaktisiddhanta Sarasvati Thakura
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This book is dedicated to the lotus feet of the great lion acarya, Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada, who is a ray of Lord Visnu. His mission was destroying the unauthorised teachings that were against the principles of devotional service as enunciated by Srila Rupa Gosvami.

Foreword

By His Divine Grace
Bhaktisiddhānta Sarasvatī Gosvāmī Ṭhākura

The Treasure of Bhakti

I offer obeisances to the most magnanimous giver of love of Kṛṣṇa, Kṛṣṇa Himself, bearing the name Kṛṣṇa Caitanya, who possesses a form of golden hue! I submit myself to that merciful Person, Śrī Kṛṣṇa Caitanya, who performed wonderful deeds. With the nectarean treasure of His own love, He intoxicated the world (delirious with ignorance) by freeing it from the malady of nescience.

Lord Śrī Caitanya said to Śrīla Rūpa Gosvāmī:

Rūpa, listen to the characteristics of *rasa* (mature mellow) of *bhakti*. I shall speak in a condensed form, for *rasa* is not susceptible to elaborate description, since it can only be understood through insight and deep realization. The ocean of the mellow of *bhakti* is profound and without boundary shores. I shall speak one particle about *bhakti* to make you taste it.

In this world the number of *jīvas* (souls) is infinite. They form the contents of this world and they wander, birth after birth, through 8,400,000 different kinds of physical bodies (human, animal, tree, and so forth). The specific nature of the *jīva* is infinitesimal in size like one hundredth part of the tip of a hair.

The *jīvas* are divided into two distinct groups, namely, (1) stationary and (2) moving. The moving *jīvas* are divided into those who live on land, in water, and in the air.Mankind is a very small part of the total number of *jīvas* that live on land. Among mankind are to be found the *mlecchas*, *pulindas*, *baudhas*, aborigines, and so on.

Among those who practice the religion of the *Veda*, one half profess to follow the *Veda* but in fact only follow with their lips. They commit many sins forbidden by the *Veda* and do not really care for religion. Among those who really act in accordance with religion, most are addicted to fruitive activities. They work (*karma*) to produce fruits that they can enjoy. It is hardly possible to find one *jñānī* (single seeker of knowledge) among one hundred thousand people working for good *karma*. Furthermore, there is hardly even one person who is truly *mukta* (liberated) amongst one hundred thousand people who are seeking liberation. And it is hardly possible to find a single *bhakta* (devotee) of Kṛṣṇa

among one hundred thousand liberated persons.

A *bhakta* of Kṛṣṇa is free from all selfish hankerings and is, therefore, of a really peaceful and equipoised disposition (*śānta*). But those who desire liberation, or desire mystic powers through *yoga*, or desire to work to create enjoyment are all discontent (*aśānta*).

It is rare that any *jīva*, in the course of his wanderings in this mundane world, will get a chance to come to *bhakti*. Indeed, it is rare for someone to obtain the seed of the creeper of *bhakti*, which is only found by the mercy of guru and Kṛṣṇa.

Bhakti grows, like a creeper grows, from a tiny seed. By becoming a gardener, the *jīva* sows the seed and nourishes it with water in the form of hearing and chanting the holy name of Kṛṣṇa. The creeper of *bhakti* develops shoots and grows to pierce through this mundane sphere. The growing creeper goes through the stream of Virajā (the unmanifest state outside this universe), then it goes through the illuminated plane of Brahman (white light of spiritual bliss), until the creeper finally attains for herself a home in the soil of the infinite sphere called *paravyoma*. The creeper continues to grow in the *paravyoma* atmosphere and reaches the limits of the higher sphere of Goloka Vṛndāvana where she climbs and clings to the purpose-tree at the feet of Kṛṣṇa. *Prema*, the fruit of the creeper of *bhakti*, grows on the creeper only when she attains the lotus feet of Kṛṣṇa. Throughout this time, the gardener continues to water the creeper with hearing and chanting the holy name of Kṛṣṇa.

The gardener has a second task in caring for the creeper besides watering it. As the creeper begins to grow, hostile animals make their appearance and tear the leaves, or the tender leaves begin to dry up because of excessive heat. In these circumstances, an offense against a Vaiṣṇava (devotee) corresponds to the vicious animals that damage the creeper in these different ways. In other words, it is the negligence of the gardener who has failed to erect fences, or to devise other methods to protect the creeper, or to give special care so that there may be no possibility of the creeper being trampled by a mad elephant, an offense to a Vaiṣṇava. An offense against a Vaiṣṇava is identical to an offense against the holy name—it is one of the ten categories of offenses against the holy name.

There is another possible disturbance as the creeper of *bhakti* begins to grow. If the secondary branches grow luxuriantly then such growth also does mischief. The secondary branches are the desire for enjoyment, longing for liberation, addiction to forbidden conduct, over attention to small points of conscience, cruelty or slaughter of living things, desire for wealth, and desire for worldly

honor and fame. If special care is not practiced, these secondary branches are apt to grow vigorously to the detriment of the principal stem of the creeper, with the result that it is stunted and cannot grow. Therefore, it is the duty of the gardener to prune these secondary branches from the moment of their appearance, while one is busy with the primary task of hearing and chanting. If this is done, the principal stem continues to grow and attains Vṛndāvana, the land of Kṛṣṇa.

The fruit of *prema* then ripens and drops on the ground. The gardener now tastes its mellow. By the help of the creeper, the gardener is also able to reach the desire tree. The gardener can now serve in Vṛndāvana at the foot of the desire tree and savor the taste of the luscious juice of the fruit of love. This *prema* is the supreme destination, the final fruit of all activity of the soul. The fourfold objects of human endeavor, namely, *dharma* (virtue), *artha* (worldly possession), *kāma* (objects of worldly desire), and *mokṣa* (liberation) are as insignificant as a straw lying by the wayside, in comparison with *kṛṣṇa-prema*.

When a person completely withdraws his mind from all external efforts as a result of practicing pious activities, which are recommended in the scriptures, he attains the oneness of Brahman realization. The equable state of oneness in the bliss of Brahman realization and the realization of coveted powers and excellences *(siddhis*) can dazzle the imagination of a man by their glaring features. But these dazzling realizations are only dazzling until the man has savored the smallest portion of the fragrance of the medicine of love. Pure love can subdue even the Lord Himself, and He is the subduer of Madhu, the great demon who is at the core of the pattern of consciousness (*yantra*), which we perceive as the mental state of intoxication. A person must be free from mundane intoxications which lead him to try to enjoy as a master of *siddhis* (*siddhi-yoga*), or the bliss of oneness with the unmanifest Brahman (liberation), before love can appear on the pathways of the heart.

"*Bhakti* is service unto the Lord of the senses by means of one's senses. It is free from all physical and mental elements. It is absolutely free from all mundane dirt because it is directed entirely to God." (*Nārada Pañcarātra*)

Lord Śrī Caitanya continued: As soon as information of My excellences enter the listener's ear, his mind exhibits a constant inseparability from Me. This occurrence is comparable to pure Ganges water entering the ocean. This is the only sure characteristic of devotion, which is free from all mundane tendencies: the devoted soul is inseparable from Me.

The devotees never accept the gifts of residence in Vaikuṇṭha (the unlimited realm), or the opulence and honor of a form resembling My majestic self, or

proximity to My presence, or complete merging in Me. I offer them all these attainments, but they do not accept them. They have no desire to have these attainments because nothing is covetable for them except My transcendental service.

This devotion is pure and perfect. By means of such devotion the individual soul attains unalloyed love for Me, and thereby transcends the limiting potency that covers the *jīva* (soul) with layers of mundane desires and feelings.

If the mind harbors the least desire either for mundane enjoyment, or for liberation from the desire for enjoyment, love of Godhead is not aroused, even by the most diligent pursuit of service which is performed according to the practices enjoined in the scriptures.

So long as the ugly ghost of desire for mundane enjoyment or mundane emancipation continues to haunt the chambers of the heart, how can the bliss of devotion arise therein?

Bhakti is fit to be cultured. Being duly cultured it gives rise to *rati* (the natural tendency of the soul towards Kṛṣṇa, or the basic principal of love). Condensed *rati* is *prema*. By gradual development, *prema* becomes *sneha*, *māna*, *praṇaya*, *anurāga*, *bhāva*, and *mahābhāva*. A good analogy is the refining of raw sugarcane juice: first there is juice, then molasses, raw sugar, residual sugar, refined sugar, white sugar, and confectioners' sugar. These are varieties of the basic principle (*sthāyībhāva*) in the operations of the liquid mellow (*rasa*) of the service of Kṛṣṇa. If the basic principle is conjoined with higher principles known as *vaibhāva*, *anubhāva*, *sāttvika* and *vyabhicārī*, then the operations of the liquid mellow of the service of Kṛṣṇa exhibits the most exquisite nectarean taste, just as the mixture of curd with sugar, ghee, pepper, and camphor produces a most tasty preparation.

There are five varieties of *rasa* corresponding to the different types of devotees. The five varieties of *rasa* are *śānta* (the feeling of peacefulness), *dāsya* (the feeling that I am a servitor of Kṛṣṇa), *sākhya* (the feeling that I am a friend of Kṛṣṇa), *vātsalya* (the feeling that Kṛṣṇa is a child and I am Kṛṣṇa's parental guardian), and *madhura* (the mood that Kṛṣṇa is my beloved). There are also seven secondary types of *rasa* known as *hāsya* (humorous mood), *adbhuta* (astonishment), *vīrā* (chivalrous mood), *karuṇā* (compassionate mood), *raudra* (angry mood), *bhayānaka* (mood of awe and dread) and *vibhasta* (ghastliness). The five principal kinds of *rasa* are permanent and constantly permeate the mind of the devotee, whereas the seven secondary moods are not constantly present within the mind of the devotee.

Śānta-rasa is exemplified by the conduct of the nine *yogīs* called the Yogendras, and also the *yogī* Sanaka and his young brothers. *Dāsya-rasa*, the mood of a servitor of Kṛṣṇa, is seen everywhere in the numberless devotees of Kṛṣṇa. Among the *sakhya-rasa* group are the young cowherd boys who are associates of Kṛṣṇa, such as Śrīdāmā, as well as Kṛṣṇa's cousins Bhīma and Arjuna. The devotees in the mood of *vātsalya-rasa* include the parents and the older relatives of Kṛṣṇa. In *madhura-rasa* the principal *bhaktas* (devotees) are the milkmaids in Vraja and also the royal consorts and Lakṣmīs, whose great number baffles all calculation.

Kṛṣṇa-rati is twofold, namely, (1) adulterated with the perception of His majesty and (2) unalloyed. In the two royal cities of Mathurā and Dvārakā, and in the Vaikuṇṭha worlds, the mood of divine majesty predominates. In *gokula-rati*, love for Kṛṣṇa is in a mood devoid of the consciousness of His divine majesty. Love is exhibited with shyness if the sense of majesty is prominent. The distinctive characteristic of unalloyed *gokula-rati* is that the goddess of devotion, directing service in Gokula, does not pay any attention to the majesty of Godhead, even if majesty is manifested to Her. In *śānta-rasa* and *dāsya-rasa*, the realization of divine majesty on rare occasions serves as a helpful excitant. In *sakhya-rasa* and *madhura-rasa* it always acts as a hindrance. (Some examples are given here.) Kṛṣṇa acted in a formal role when He met His parents Vasudeva and Devakī, and He bowed down and touched their feet. The realization of His divine majesty filled the minds of His parents with astonishment, *adbhuta*(one of the secondary *rasas*). Arjuna was terrified on beholding the cosmic form of Kṛṣṇa, and he begged forgiveness for his arrogance in behaving as His close friend. Rukmiṇī was overwhelmed with fear when Kṛṣṇa told her jokingly that He would leave her.

But the source of unalloyed love knows nothing of divine majesty. If She meets with any exhibition of majesty, She simply ignores all relationship on Her part with such entity.

In *śānta-rasa* there is exclusive attachment to Kṛṣṇa due to the realization of one's spiritual nature. Kṛṣṇa says, "Equanimity (*sama*) results from the inclination of constant attachment to Me." The specific effect of *śānta-rasa* is noticeable in that the *śānta*-devotee discards every other longing except the longing for Kṛṣṇa. Hence, no one can have real equanimity of disposition except the devotee of Kṛṣṇa. The devotee of Kṛṣṇa regards paradise and liberation as hell. The two characteristics of the *śānta*-devotee are constant attachment to Kṛṣṇa and renunciation of all other longings. These two characteristics permeate

all the devotees of Kṛṣṇa just as sound permeates and penetrates all mundane elements.

The *śānta*-devotee is without any personal tie of love with Kṛṣṇa. In the heart of the peaceful *śānta*-devotee, the realization of Kṛṣṇa as the Supremely Great Being (Parabrahma) and the Supreme Soul (Paramātmā) is strong. In *śānta-rasa* there is only the realization of the spiritual nature of one's relationship with Kṛṣṇa; whereas in *dāsya-rasa* there is the greater realization of the nature of Kṛṣṇa as the master possessing full divine majesty. In the *dāsya* mood there is exuberance of the realization of God as the possessor of controlling power and great dignity. The servitor by his humble service gives constant pleasure to Kṛṣṇa.

In *dāsya* there are the characteristics of *śānta* and also the specific activity of servitude. Therefore, *dāsya* possesses these twofold qualities. In *sākhya* (friendship) there are the qualities of both *śānta* and *dāsya*. But in *dāsya* the servitude is full of the sense of inferiority and high respect for Kṛṣṇa, and in *sakhya,* the relationship is characterized by full confidence. The close friends of Kṛṣṇa climb on His shoulders and make Him climb on theirs, they engage in wrestling with Him, and they serve Him and make Him serve them. *Sākhya* is marked by the predominance of confidential relations devoid of the sense of respect and of one's inferiority to Him. Hence *sakhya-rasa* possesses these threefold qualities. It has a great measure of personal sentiment, a sense of regarding Kṛṣṇa as one's own. This last trait makes Godhead submit to *sakhya-rasa*. For example, Kṛṣṇa agreed to drive the chariot of His cousin Arjuna when Arjuna was fighting on the battlefield at Kurukṣetra.

In *vātsalya-rasa* (the parental mood of devotion) there are the qualities of *śānta* and the service of *dāsya*. There are also the qualities of *sakhya* consisting of the absence of restraint due to awe and respect, as well as an absence of fear of punishment and scolding. Additionally, there are the activities bearing the designation of "tending" (*pālana*). Devotees in *vātsalya-rasa* see themselves as the guardian of Kṛṣṇa, Who is regarded as their ward. By these fourfold characteristics, *vātsalya-rasa* is as delicious as nectar. Kṛṣṇa, Himself, is immersed in that nectarean bliss in the company of His devotee. *Jñānis* (meditators) such as Śuka, Sanaka, and Sanātana who are aware of the nature of Kṛṣṇa, as divinity possessed of controlling power, declare that Kṛṣṇa also possesses the quality of subservience to His devotee.

In *madhura-rasa* there is constant attachment to Kṛṣṇa, extreme servitude, the familiarity of a close friend, the increased sentiment for Kṛṣṇa that one feels

when tending one's child, and finally, serving Kṛṣṇa by means of one's own body as a consort. Hence, *madhura-rasa* exhibits five distinct qualities. An analogy with the five mundane elements (space, air, fire, water, earth) is given. The quality of each element, beginning with space (*akaśa*), is also found in the next element in the series and is added to its own distinctive quality. The last of the elements, namely earth, possesses the distinctive qualities of the preceding four elements, in addition to its own specific qualities. In the same manner, all the *bhāvas* combine in *madhura*. For this reason, *madhura-rasa* has the greatest taste, which makes it so exquisitely delicious.

The Lord said to Śrī Rūpa Gosvāmī that He had given him a mere outline of *bhakti-rasa*. Śrī Caitanya Mahāprabhu advised Śrī Rūpa Gosvāmī to ponder over this and to expand upon it in his writings. By the practice of constant meditation Kṛṣṇa manifests Himself in the heart. By the grace of Kṛṣṇa, even an ignorant person is able to realize the nature of the ocean of *rasa*.

Introduction

oṁ ajñāna-timirāndhasya jñānāñjana-śalākayā
cakṣur unmīlitaṁ yena tasmai śrī-gurave namaḥ

I was born in the darkest region of ignorance, and my spiritual master opened my eyes with the torchlight of divine knowledge. I offer my respectful and humble obeisances unto him.

vāñchā-kalpatarubhyaś ca kṛpā-sindhubhya eva ca
patitānāṁ pāvanebhyo vaiṣṇavebhyo namo namaḥ

I offer praṇāma unto the Vaiṣṇavas, who are just like desire trees, who are an ocean of mercy, and who deliver the fallen, conditioned souls.

namo mahā-vadānyāya kṛṣṇa-prema-pradāya te
kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ

I offer praṇāma unto Śrī Kṛṣṇa Caitanya, who is Śrī Kṛṣṇa Himself. Having assumed the golden form of Śrīmatī Rādhikā, He is munificently bestowing the rare gift of kṛṣṇa-prema.

gurave gauracandrāya rādhikāyai tadālaye
kṛṣṇaya kṛṣṇa bhaktāya tad-bhaktāya namo namaḥ

I offer praṇāma to Śrī Gurudeva, Śrī Gauracandra, Śrīmatī Rādhikā and Her associates, Śrī Kṛṣṇa and His devotees, and to all Vaiṣṇavas.

bhaktyā vihīnā aparadha-lakṣaiḥ
kṣiptāś ca kāmādi-taraṅga-madhye
kṛpāmayi tvāṁ śaraṇaṁ prapannā
vṛnde namaste caraṇāravindam

O merciful Vṛndā-devī! I am devoid of devotion and guilty of unlimited offenses. I am being tossed about in the ocean of material existence by the turbulent waves of lust, anger, greed, and other inauspicious qualities. Therefore, I take shelter of you and offer praṇāma unto your lotus feet.

sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje
ahaituky apratihatā yayātmā suprasīdati

Śrīla Sūta Gosvāmī said to the sages of Naimiṣāraṇya, "The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendent Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self."

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

Lord Kṛṣṇa said to Uddhava: "My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sāṅkhya philosophy, pious work, Vedic study, austerity, or renunciation"

Pure devotional service is the only means by which the Supreme Lord can be pleased and thus the living entity can attain satisfaction. In the *Śrī Caitanya-caritāmṛta*, Lord Caitanya Mahāprabhu said that only a devotee of Kṛṣṇa, who has no other interest, is peaceful, others are not.

kṛṣṇa-bhakta—niṣkāma, ataeva 'śānta'
bhukti-mukti-siddhi-kāmī—sakali 'aśānta'

"Because a devotee of Lord Kṛṣṇa is desireless, he is peaceful. Fruitive workers desire material enjoyment, jñānīs desire liberation, and yogīs desire material opulence; therefore they are all lusty and cannot be peaceful."

The only definition of *bhakti* is pure devotional service rendered to Lord Kṛṣṇa with no expectation or selfish interest. Such pure devotional service is said to bring the Lord under the control of His devotees. Mutual love between the Lord and His devotees is the cause of bringing Him under control. The actual

wealth of a devotee is hidden to those who are ignorant of this fact. A devotee whose only wealth is Kṛṣṇa is usually scorned by materialists who think of a devotee as a social misfit. But, as mentioned in the above verses, a devotee is fully satisfied, fully peaceful, and the possessor of a valuable asset that cannot be taken away, even at the time of death. All the mystic perfections, the hosts of demigods, and even Lakṣmīdevī, are forever waiting to serve a devotee of Kṛṣṇa. However, a devotee has no aspiration other than the loving service of Kṛṣṇa.

anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-śīlanaṁ bhaktir uttamā

Śrīla Rūpa Gosvāmī appropriately defined bhakti as: "The superior quality of devotional service to Kṛṣṇa is to act favorably for the Personality of Godhead. This means that the service must not be covered by the path of the monists, fruitive workers or desires other than devotional service."

ārādhyo bhagavān vrajeśa-tanayas tad-dhāma vṛndāvanaṁ
ramya kvācid upāsana vraja-vadhū-vargeṇā va kalpitā

Devotional service is further defined in the following words of Śrī Caitanya Mahāprabhu: "The highest kind of worship is the worship of Śrī Kṛṣṇa, the Supreme Personality of Godhead. Just as Lord Kṛṣṇa is worshipable, similarly His place of pastimes, Vṛndāvana-dhāma is also worshipable. The highest kind of worship is demonstrated by the gopīs of Vraja."

The *gopīs* of Vraja are the ideal devotees of Kṛṣṇa and their only goal is acting for the pleasure of the Lord. Their whole existence is only for the satisfaction of Lord Kṛṣṇa. Therefore, it has been instructed by all the authorities of the *bhakti* tradition that to render service to the Supreme Lord Kṛṣṇa one must follow in the footsteps of the *gopīs* of Vṛndāvana.

This book, nicely presented by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, is a treasure for the aspiring devotees of Kṛṣṇa. The meaning of *bhakti* is given in an easy-to-understand manner. Herein is a description of devotional service, a devotee, the activities of a devotee, the qualities and symptoms of a devotee, the methods by which a devotee pleases the Supreme Lord, the glories of devotional service, the pastimes of the Supreme Lord, and the affection of the Lord towards His devotees.

Though the original author of the book is unknown, according to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, it was composed with the motive of pure devotion. He translated it into Bengali and printed it again and again.

It is a privilege for me to make this book available in English. There is unending revelations of the meanings contained in the scriptures. According to the *Vedānta-sūtras, śāstra-yonitvāt,* the Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are meant for knowing the Supreme Lord. *Veda* means knowledge that leads to the Lord. A devotee has to be mindful of this fact and be constantly in pursuit of ever new realizations of the Supreme Lord as he makes progress on the path of *bhakti*.

I hope that this book will bring pleasure to the devotees of the Lord. I pray that the devotees, being pleased with this publication, will shower their blessings on me.

Jaya Śrī Rādhe.
Īśvara dāsa
Completed Kartika, 2000
Śrī Vṛndāvana Dhāma

Chapter 1 Invocation

Invocation; the characteristics of the book; the author's humility; the glories of Lord Vāsudeva and His devotees; the cause of aversion to the Lord; the process for achieving service to Kṛṣṇa; and the glories of devotional service to Kṛṣṇa.

TEXT 1.1

sarvātmānam aśeṣa-loka-pitaraṁ sarveśvaraṁ śaśvataṁ
yaṁ no vetti jagan-nivāsam amṛtaṁ yan-māyayāndhaṁ jagat
yaṁ jñātvā kṛtino viśanti paramānandāvabodhaṁ ca yaṁ
taṁ bhakta-priya-bandhavaṁ śaraṇadaṁ vande mura-dveṣiṇam

I offer my respectful obeisances unto the Supreme Lord Murari, who is the dearmost friend of the devotees and the ultimate shelter of everyone. By the influence of His illusory energy, the people of this world do not know that He is the immortal, eternal father and the Supreme Lord of the universe. He is the source of the material world and by realizing Him the learned attain His eternally blissful association.

TEXT 1.2

vraja-strīṇām prema-pravaṇa-hṛdayo vā kim athavā
krpā-yukto bhakteṣv asura-nidhana cchadma-nipuṇaḥ
api svātmārāmo ya iha vijohīrṣur vrajam agāt
tam ānandam vande nava-jalada-jālodara-nibham

I offer my humble obeisances unto that blackish, blissful Personality, who resembles the new clouds. In spite of being self-satisfied, He mercifully appeared in this world in the land of Vraja to enjoy His pastimes with the gopīs and other devotees, while pretending to be an expert killer of demons.

TEXT 1.3

asatyam api saṁsāraṁ yad-bhaktih satyatāṁ nayet
gopīnāṁ hṛdayānandaṁ tam ānandam upāsmahe

Let us worship that blissful Personality, who constantly gives pleasure to the

hearts of the gopīs. Devotional service to Him can transform this temporary material world into the eternal abode of the Lord.

TEXT 1.4

punyāmbhodhi-bhavā tamo-vighatinī sat-saṅga-mūlottamā
śraddhā-pallavinī virakti-kalikā prema-prasūnojjvalā
sāndrānanda-rasāvahaṁ ca paramaṁ jñānaṁ phalaṁ bibhrati
seyaṁ śrī-hari-bhakti-kalpa-latikā bhūyāt satāṁ prītaye

May this book, Śrī Hari Bhakti Kalpa Latikā (The Wish-Fulfilling Creeper of Devotional Service to Lord Hari), increase the pleasure of the saintly devotees. Born from the ocean of piety, it destroys illusion, gives good association, bestows spiritual knowledge of eternal bliss, and is filled with twigs of faith, buds of renunciation, and fully-blossomed flowers of love of God.

TEXT 1.5

kvāhaṁ manda-matir jaḍe 'nadhigata-śruty-ādi-śāstrāgamo
vidyā-tattva-viveka-nirmala-dhiyāṁ bhaktiḥ kvā viśveṣituḥ
svaṁ cittaṁ tad api pramarṣṭhum atha taṁ vijñātu-kāmo 'py ahaṁ
kurve sāhasam īdṛśaṁ yad iha tat kṣantuṁ mahānto 'rhatha

How do I, a materialistic and misguided person, who is ignorant of Vedic literature, compare with the pure-hearted and learned devotees? Still, I am taking this bold step of describing the glories of devotional service because I want to understand devotional service and I want to purify my heart. I hope the Mahājanas (great souls) will forgive me for my offenses.

TEXT 1.6

atha nitya-satyāmalatayā sarva-prabhāvatvena parama-karuṇikatayā
paramānando vāsudeva eva bhajanīya iti tan-mahimānam avedayann āha:
cid-ānandāmbhodhau bhavati viharanto 'pi bhagavan
vidhus te māhātmyaṁ na khalu vidhi-śambhu-prabhṛtayaḥ
tathāpi tvat-pādāmbhoja-madhu-lavāmodam avidan
jaḍo 'pīha vaktuṁ tad iha kim iyaṁ me capalatā

The author now begins to glorify the worship of Lord Vāsudeva, who is pure, eternal, most blissful, most merciful, the Absolute Truth, and the

cause of all causes:

O Supreme Lord, You are like the ocean of spiritual bliss. Although personalities like Lord Brahmā and Lord Śiva take pleasure in You, they do not know Your glories. If I do not receive even a drop of fragrance from Your lotus feet my endeavor to describe Your glories is simply an act of arrogance.

TEXT 1.7

pratyekaṁ bhuvanāni sapta-yugalaṁ yāsv eva santi sphuṭaṁ
tā yasya pratiroma-kūpa-nilayā brahmāṇḍa-koṭyaś ciram
sāndrānandam avikriyāparimitaṁ nitya-prakāśaṁ guṇair
aspṛṣṭaṁ nigamair agamyam iha ke'jānanta taṁ pūruṣam

Who can understand the Supreme Personality of Godhead? He is blissful, unlimited, unchangeable, eternally manifest, unknown through the *Vedas*, and transcendental to the modes of material nature. From the pores of His body He manifests millions of universes, each one consisting of fourteen worlds.

TEXT 1.8

santv asyaiva vibhūtayo 'mara-gaṇāḥ sarvārtha-kāma-pradā
gaurīśāna-viriñci-bhāskara-mukhāḥ sarve hi sarveśvarāḥ
kintu smera-mukhāmbujo vrajavadhū-vṛndena vṛndāvane
svacchandaṁ viharan mamāstu paramānandāya nandātmajaḥ

Let the husband of Goddess Umā, Lord Brahmā, and other demigods like the sun-god, who are His empowered incarnations, remain as the fulfiller of desires and the controllers of universal affairs. But, may the son of Nanda, Śrī Kṛṣṇa, who spontaneously enjoys His pastimes with the damsels of Vraja, be the only source of my happiness.

TEXT 1.9

yo līlā-lava-mātrakena jagatāṁ sraṣṭāvitā hiṁsitā
vedaiḥ sopaniṣadbhir eva ya iha prastūyate sarvataḥ
so 'yaṁ gokula-nāgarā-parivṛḍho vṛndāvanābhyantare
pūrṇānanda-mahodadhir vijayate niḥsīma-līlāmayaḥ

All glories to the Supreme Personality of Godhead who is creating,

maintaining, and annihilating all the universes, simply as a fraction of His unlimited pastimes. He is profusely glorified throughout the Upaniṣads and the Vedas. He is the ocean of unlimited ecstatic pastimes, and He is the beloved Lord of the residents of Gokula.

TEXT 1.10

devānām api kāraṇaṁ niravadhi-śreyo vilāsālayaṁ
siddhīnām udadhiṁ sukhaika-vasatiṁ niḥśeṣa-yogeśvaram
sarvaiśvarya-nidhiṁ vidher api vidhiṁ sat-kāma-kalpa-drumaḥ
kāruṇyākaram uttamaṁ tri-jagatāṁ bhaktānuraktaṁ bhaje

I worship the Personality of Godhead, who is the original cause of the demigods, the basis of unlimited auspicious pastimes, the ocean of mystic perfections, the only abode of all happiness, the master of all mystic yogīs, the shelter of all opulence, the controller of all controllers, the desire tree of all enjoyments, the reservoir of all compassion, the Lord of the three worlds, and the benefactor of the devotees.

TEXT 1.11

yad dhyeyaṁ giriśātmabhū-prabhṛtibhir vedānta-vedyaṁ paraṁ
vedānāṁ phalam uttamaṁ tri-jagatām īśāṁ guṇebhyaḥ param
mokṣaikādhipam avyayaṁ yad api ca brahmābhidhānaṁ mahas
tat sākṣād vraja-sundarī-parivṛtaṁ vṛndāvane krīḍati

He is the supreme controller of the three worlds, transcendental to the three modes of material nature, the Absolute Truth as stated in the Vedic literatures, and the only bestower of liberation, which is the topmost fruit of studying the Vedas. He is unchangeable, the source of the Brahman effulgence, and the object of meditation for personalities like Lord Brahmā and Lord Śiva. He is directly enjoying His pastimes in Vṛndāvana surrounded by the damsels of Vraja.

TEXT 1.12

yam īkṣante santaḥ sva-hṛdi paramānandam amalaṁ
yam advaitaṁ brahmety abhidadhati vedānta-nipuṇāḥ
api brahmeśādyair aparikalitānanta-mahimā
sa evānando 'yaṁ vraja-bhuvi nṛ-deho viharati

The same blissful Personality, who is perceived in the hearts of the devotees, who is described as nondual Brahman by the followers of Vedānta, and whose unlimited glories are unknown to great personalities like Lord Brahmā and Lord Śiva, is enjoying His pastimes in Vraja in His original humanlike form.

TEXT 1.13

sarvatra paripūrṇo 'yaṁ ekaḥ parama-puruṣaḥ
sveccha-vihāraṁ kurute sac-cid-ānanda-vigrahaḥ

The same Supreme Personality of Godhead, who is eternal, full of knowledge and bliss, and who is the complete whole, enjoys His pastimes everywhere, out of His own sweet will.

TEXT 1.14

ārūḍhā hara-mūrḍhanaṁ yat-pāda-sparśa-gauravāt
trailokyaṁ cāpunād gaṇgā kim tasya mahimocyate

How can His glories be described? The Ganges, who is riding on the head of Lord Śiva and is purifying the three worlds, feels honored by the touch of the Supreme Lord's lotus feet.

TEXT 1.15

kīm ca—
tad-dāsā hara-nārada-prabhṛtayah ko 'haṁ varākaḥ śiśuḥ
pāpaś ceti hriyā mukunda-bhajana-tyāgaṁ vṛthā mākṛthāḥ
sarveso 'pi durāsado 'pi karuṇā-sindhuḥ subandhuḥ satāṁ
bhaktyaiva svapacān apīha vaśagaḥ svenānugṛhnāti saḥ

O human beings, do not feel ashamed and give up the service of Śrī Kṛṣṇa, thinking that great personalities like Lord Brahmā and Lord Śiva are His servants, so how will I, an insignificant, sinful person, become eligible to worship Him? Although He is the Lord of everyone and rarely attained, He is an ocean of mercy and the friend of the devotees. He is controlled only by devotional service, and through His devotees, He bestows mercy even upon the dog-eaters.

TEXT 1.16

na vedair nāgamair yogair na tapobhir na karmabhiḥ
bhaktyaiva kevalaṁ grāhyo yogi-mṛgyaḥ parāt paraḥ

He is never obtained through the study of the Vedas or literatures in pursuance of the Vedic version, mystic yoga, austerities, or fruitive activities. Rather, the Supreme Personality of Godhead, who is the object of the yogīs' meditation, is understood only by devotional service.

TEXT 1.17

tathā hi
sarva-dharma-vihīno'pi nādhīta-nigamāgamaḥ
lebhe yad-bhakti-mātreṇa dhruvaḥ sarvottamaṁ padam

Still, the great devotee Dhruva attained the highest abode of the Lord simply by devotional service, even though he had not practiced religious principles or studied the Vedic literatures.

TEXT 1.18

sakāma-matyā bhajatāṁ atad-vidāṁ
bhakta-priyaḥ kāma-nivartakaṁ nṛṇām
datte ghanānanda-dughaṁ padāmbujaṁ
pita mīdāsvādi-śiśoḥ sitām iva

When a child eats clay his father takes the clay away and gives him sweets. Similarly the Supreme Lord's lotus feet take lust away and give spiritual bliss to ambitious devotees who are ignorant of His glories. He is always affectionate to His devotees.

TEXT 1.19

duśceṣṭitā ye 'pi aravindanābhaṁ
kvācid bhajante jana-rañjanārtham
tathāpi te tasya padaṁ labhante
prītyā bhajantaḥ kim u sādhu-śīlāḥ

Sinful persons who seldom worship Lord Śrī Hari, and do so only to please common people, also attain His lotus feet. What to speak of the benefit received by saintly devotees who worship Him with love.

TEXT 1.20

kāmena para-pīḍābhir yo dambhenāpi sevitaḥ
tārayaty eva tān sarvān ko dayālur ataḥ paraḥ

Who is more merciful than Him? He delivers His servants even if they serve Him with material desires, pride, or with a desire to harass others.

TEXT 1.21

avihita-sukṛto 'pi yo vidhatte
salila-dalair api tat-pade saparyam
tam anu sakala-dharmikaira labhyaṁ
nija-padam eva da dāti bhakta-bandhuḥ

If one, without performing any pious activities, simply worships His lotus feet with water and tulasi leaves, Lord Śrī Hari, who is the friend of the devotees, awards His lotus feet to such a person. His lotus feet are rarely attained by persons who are expert in performing religious activities.

TEXT 1.22

sukṛta-śata-juṣo 'pi yogino 'pi
śriyam anusevayato 'pi bhakti-hīnān
na bhajati bhajatāṁ satām adhīnaḥ
kim iti kṛpālum amuṁ bhajen na lokaḥ

The Lord does not give His mercy to the yogīs, or rich persons who are devoid of devotional service. He is controlled by the love of His devotees. Therefore, why will the human beings not serve such a merciful Lord?

TEXT 1.23

dharmān aśeṣān api yo vihāyabhajed ananyo hari-pāda-padmam
dattvā padaṁ murdhni sudharmikānāṁ sa eva tad-dhāma sukhād upaiti

One who abandons all religious duties and simply serves the lotus feet of Lord Hari with full attention, can climb to the abode of Lord Hari by stepping on the heads of the most pious people.

Texts 1.24-25

yasya bhakti-pradīpo hi sadā snehena dīpitaḥ
nihśeṣaṁ nāśayaty eva karma-dhvanta-samuccayam
bhava-dāvānalair dagdhān kas trātuṁ śaktimān bhavet

ṛte dīna-dayā sindhuṁ tam ānanda-sudhāmbudhim

The light from His oil lamp of affection continuously illuminates one's devotional service and completely destroys the darkness of ignorance. Who other than Lord Śrī Hari, who is the ocean of mercy and nectarean bliss, will deliver persons who are burnt by the fire of material existence?

TEXT 1.26

hari-pada-bhajanecchur indriyaughaṁ
dhṛti-matimān vijayate durjayārim
śama-dama-niyamair yamaiḥ svadharmair
nahi paravān sukha-sadhane samarthaḥ

Persons who are patient, intelligent, and desiring to worship the lotus feet of Lord Hari easily defeat the senses, which are like unconquerable enemies. On the other hand, persons who are controlled by their senses cannot obtain any happiness even by peacefulness, self-control, austerity, or by following the principles of varṇāśrama-dharma.

TEXT 1.27

hari-pada-bhajane pathi pravṛtto
nijam api karma vivarjayet pravṛttaṁ
anudinam anuśilayen nivṛttam
na bhavati yāvad iheśvara-prakāśaḥ

Persons engaged on the path of worshiping Lord Hari should give up fruitive activities prescribed for their particular varṇa and āśrama. They should continue to regularly perform activities without any material desire until they fully realize the Supreme Lord.

TEXT 1.28

kiṁ cāstu kṛṣṇa-mahima-tatparāyaṇasyāpi mahimā
katham apivaktuṁ na śakyata ity āha—
sa eva vīraḥ sa hi śāstra-veda-vit
sa eva dhanyaḥ sukṛtaḥ sa eva hi
sa eva lakṣmyā svayam eva mṛgyate
sa uttamo yo hari bhaktim āśritaḥ

What to speak of describing Lord Kṛṣṇa's glories, even the glories of His

devotees cannot be fully described. In this regard the author says:
One who has accepted the process of devotional service to Lord Hari is glorious, most pious, a hero, the knower of all the *śāstras*, the best of all people, and personally searched after by Lakṣmīdevī.

TEXT 1.29

tam arthayante 'khila-puruṣārthās
tam ardayante tri-vidhā na tāpāḥ
tam āśrayante 'khila-tattva-bodhāḥ
sadā yam ānandayatīśa-bhaktiḥ

The material goals of life adore one who constantly takes pleasure in the devotional service of the Lord. The threefold material miseries fail to harass him, and spiritual knowledge takes shelter of him.

TEXT 1.30

tenaiva dhanyā dhṛtā ca medinī
tenaiva kṛtsnaṁ paripāvitaṁ jagat
tenāvatīrṇo bhava-sindhur aśramaṁ
yenādarenācyuta-bhaktir āśritā

Only one who faithfully takes shelter of Lord Acyuta's devotional service sustains and purifies the whole world. Such a person easily crosses beyond the material ocean of repeated birth and death.

TEXT 1.31

druhyanti tasmai na manobhavādayas
tasmai namasyanti s urāsurā api
tasmai ca muktiḥ spṛhayaty api svayaṁ
yasmai harer bhakti-raso hi rocate

Enemies such as lust do not trouble one who relishes the mellows of devotional service to the Lord. The demigods and demons offer obeisances to him and liberation personally awaits him.

TEXT 1.32

tasmāt svayaṁ bibhyati sarva-bhītayas
tasmāc ca dharmā prabhavanti sarvadā

tasmād aśeṣaṁ prapalāyate tamo
yato harer bhakti-rasaḥ prakāśate

All fears are afraid of the devotee, within whose heart the mellows of devotional service of Lord Hari are manifest. All religious principles are born from him and all ignorance runs away from him,

TEXT 1.33

tasyaiva saṅgo duritaṁ dhunīte
tasyānubhāvo hi bhavaṁ lunette
tasyaiva kīrtir bhuvanaṁ punīte
yasyeśa-bhaktir bhṛśam ujjihīte

A devotee who has made tangible progress on the path of devotional service to the Lord benefits others: his association destroys all one's sinful reactions, his influence unties the knots of material existence, and his glories purify the entire world.

TEXT 1.34

tatraiva gaṅgā-yamunādi-nadyas
tatraiva tīrthāni vasanti sadyaḥ
tatraiva dharmāḥ sakalā ramante
yatreśa-bhaktir bhṛśam āvibhāti

All the holy places and rivers, such as the Ganges and the Yamunā, as well as all religious principles, constantly reside in that person within whose heart the devotional service of the Lord has manifest.

TEXT 1.35

ātanvate tatra ratiṁ divaukaso
vasanti tatraiva sadā mahad-guṇāḥ
jñānañca tatraiva sadā prakāśate
yatrāsti bhaktir madhusūdanāśrayā

One who has unflinching devotion to the lotus feet of Lord Madhusūudana attracts others: the demigods become attached to him, transcendental qualities take shelter of him, and spiritual knowledge always manifests in his heart.

TEXT 1.36

kiṁ caivaṁ cet kṛṣṇa-kāruṇyaṁ bhaktānām apy evaṁ mahimā sadā,
tarhi sarve kim iti na bhajantīty āha—
ahni svodara-pūrti-mātra-vikalā nidrā-smarehādibhir
duṣpūraiś ca manorathair aviratair ākṣipta-cittā niśi
tan-māyā-vibhavena mohita-dhiyo mithyā-prapāñcādṛtā
yogīndrair api durgamaṁ katham amī kṛṣṇaṁ bhajantaṁ janāḥ

If such is the mercy of Śrī Kṛṣṇa, and such are the glories of His devotees, then why does everyone not worship Him? With this in mind, the author replies:

People are bewildered by the influence of the illusory energy of the Lord and are attached to this temporary material world. They are busy filling their stomachs during the day and endeavoring to sleep and fulfill their lusty desires during the night. Their hearts are always disturbed by various material desires. How, therefore, will they worship Śrī Kṛṣṇa who is difficult to attain even by the best of mystic *yogīs*?

TEXT 1.37

api ca—tat-tat-kāma-nikāma-lubdha-manasāṁ nānāmara-sevināṁ
nānā-karma-tapo-japādi-gamitāśeṣa-kṣaṇānām api anyeṣām api
siddhi-sādhana-vidhau yoga-prayogārthināṁ
tan-māyā-vibhavena mohita-dhiyāṁ bhaktis tu dūre sthitā

Moreover, devotional service to the Lord remains far away from those who are extremely greedy for material desires due to their being bewildered by the Lord's illusory energy. They are engaged in the worship of various demigods and spend their entire time chanting mantras, undergoing austerities, and performing fruitive activities.

TEXT 1.38

ānandāmṛta-vāridhau nava-ghana-śyāmabhirāmākṛtau
kṛṣṇe 'nanta-mahimni naiva ramate nitye'ti-nedīyasī
saṁsāre mṛga-tṛṣnikā-jala-nibhe 'satye 'pi satya-bhramān
mūḍho dhāvati g āhate 'bhiramate duḥkhaika-hetau sukhī

Foolish persons who run after the mirage of material happiness do not become attached to the eternal Personality of Godhead, Śrī Kṛṣṇa. His form

is blackish like the new rain clouds. He is unlimitedly glorious, the ocean of nectarean bliss, and situated very near the living entities.

TEXT 1.39

deho gaham anuttamaṁ rasavatī sad-vāsanā gehinī
svacchandaṁ hari-bhaktir uttama-dhanaṁ s aṅtoṣa ekaḥ suhṛt
siddhaṁ śāsvata-saukhyam asti hi ta thāpy ātmaika-bandhe mudhā
gehād avasati prayāsyati jano mithyā-sukhecchāturaḥ

People afflicted by the desire for false happiness, endeavor uselessly for temporary objects which are the cause of their material bondage. They already possess many opulences: beautiful houses in the form of their own bodies, good wives in the form of honest desires, great wealth in the form of Lord Hari's spontaneous devotees, well-wishers in the form of satisfaction, and perfection in the form of eternal happiness.

TEXT 1.40

āśā-bhogi-sahasra-bhāji mamatāhaṅkāra-bhīmadrume
kāma-krodha-mukhāri-varga-makara-grāhāvalī-saṅkule
tat-tat-kleśa-mahormi-mālini mahā-mohāmbu-pūre ṇrṇāṁ
dūspāre bhava-sāgare praviśatāṁ govinda-bhaktiḥ kutaḥ

People have entered into the formidable material ocean which is full of snakes in the form of unlimited material desires, bumblebees in the form of "I and mine", crocodiles in the form of the six enemies such as lust and anger, miseries in the form of fearful waves, and vast water in the form of great illusion. How can they execute devotional service to Śrī Kṛṣna?

TEXT 1.41

yady evaṁ tarhi bhaktiḥ kathaṁ syād ity āha—
tatrādau para-lokato bhayam ataḥ puṇye matir jāyate
sambhedas tata eva sādhuṣu bhavet teṣām prasādodayāt
śraddhā syāt bhagavat-kathāsu ca tato bhaktir viraktis tatas
tattva-jñānam amanda-sāndra-paramānandaṁ samudyotate

The author replies:
When people become afraid of their destination after death, they take to pious activities. Then they associate with the devotees of the Lord. By the

mercy and association of the devotees, they develop faith in the topics of the Supreme Lord. From faith they obtain devotional service to the Lord. From devotional service renunciation automatically follows, and from renunciation auspicious, ecstatic spiritual knowledge manifests.

TEXT 1.42

puṇya-kṣuṇṇa-śubhāśaye samuditā sat-saṅga-vijaṅkurā
śraddhā-vāribhir u kṣitā pratidinaṁ vairāgya-vistāritā
ārūḍhā bhagavat-prabodha-tarukaṁ prīti-prasūnāñcitā
sāndrānanda-rasaṁ hi bhakti-latikā dhatte 'ti-saukhyaṁ phalam

The devotional creeper sprouts from the seed of good association in the field of a heart filled with piety. Being regularly watered with faith and protected by renunciation, it climbs the tree of knowledge of the Supreme Lord. Then being decorated with flowers of love, it produces the fruits of ecstatic bliss.

TEXT 1.43

kiñca kāmādiṣv ajiteṣu gokula-pater bhaktir na saṁpadyate
jeyā naiva mahārayaḥ punar amī tad-bhakti-śāstraṁ vinā
tasmād bhakta-jana-prasaṅga-padavīm āsthāya bhaktiṁ śanair
abhyasyāsya subuddhibhiḥ pratidinaṁ jeyāś ca kāmādayaḥ

Unless one controls the enemies like lust one cannot perform devotional service to the Lord of Gokula. And unless one is equipped with the weapons of devotional service to Kṛṣṇa, one cannot defeat these great enemies. Therefore, intelligent persons should properly associate with devotees, regularly cultivate Kṛṣṇa consciousness, and thus defeat the enemies of lust and other vices.

TEXT 1.44

iha tu nipatitaḥ suduḥkha-nīre
smara-mukha-nakma-kulākule bhavābdhau
hari-carana-mahā-tariṁ śrayed yas tarati
sukhena sudustaraṁ tam anyaiḥ.

One who has fallen into the ocean of material existence, which is full of miseries and crowded with the crocodiles of lust and other vices, will easily cross beyond this material ocean (which is insurmountable for others) by

taking shelter of the great boat in the form of Śrī Hari's lotus feet.

TEXT 1.45

te na smaranti viṣayān na ca karma-kāṇḍaṁ
tena smaranti puruṣārtha-catuṣṭhayaṁ ca
te na smaranti suta-dāra-grhātma-dehām
ye kṛṣṇa-pāda-kamale madhu-pāna-mattāḥ

Those who are engaged in drinking the honey from the lotus feet of Śrī Kṛṣṇa do not think about wives, children, homes, or their own bodies, material objects, fruitive activities, or the four goals of life.

TEXT 1.46

kiṁ ca
sadbhiḥ kṣuṇṇamanāvāliṁ vigata-santāpaṁ rajo-varjitaṁ
tat-pādāmbuja-bhakti-sat-partham ṛte nānyo'sti panthā mama
svargādau tava kāla-vakra-lulite svacche 'pi naivotsahe
mokṣe tvat-pada-laṅghanāhita-bhaye notsāhansaṁ kurmahe

O my Lord, devotional service to Your lotus feet is uncontaminated, devoid of material miseries, and free from the mode of passion. It is practiced by devotees and I have no alternative than to take shelter of devotional service. The heavenly planets bring happiness, but they are destroyed in time by Your will. I do not pray to attain them. Nor do I pray for liberation because I fear I will lose Your lotus feet.

TEXT 1.47

śreyaḥ kalpa-taroḥ phalaṁ suvimalaṁ ratnaṁ trayi-vāridher
mūlaṁ jñāna-mahīruhasya paramānandāmbudher nirjharaḥ
saṁsārārṇava-pāra-setur amṛtārohasya niḥśreṇikā
duṣprāpyaṁ hari-bhaktir uttama-dhanaṁ kāmyaṁ na keṣām iha

The treasury of devotional service to Lord Hari contains the following: pure fruits which are one's desire to achieve the goal of life, precious jewels which are the Vedic literatures, the root of a tree which is spiritual knowledge, the current of the ocean which is spiritual bliss, a bridge which is the means of crossing the ocean of material existence, and stairs which are the way to the kingdom of immortality. Therefore, who in this world would not pray for

the rare supreme treasury of devotional service to Lord Hari?

Thus ends the translation of the first chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 2 Definition of Devotional Service

The devotees of the Lord, particularly the gopīs, offer prayers and obeisances to the Lord; the nine processes of devotional service executed by the devotees; the devotees endeavor to please Kṛṣṇa; the glories of the devotees; the definition of devotional service; the three modes of material nature; and the symptoms of uncontaminated devotional service and love of God.

TEXT 2.1

atha bhakta-jana-prasādaika-sādhyatvād
bhagavad-bhaktes tān upaślokayati—
aśeṣa-brahmāṇḍa-prabhur api vihāyātma-nilayaṁ
sadā yeṣāṁ parṣve vasati vāśagaḥ kaiṭabha-ripuḥ
vimuktau muktāśān murahara-padāmbhoja-rasikān
bhaje 'ham bhaktāṁs tān bhagavad-avatārān bhava-hitān

Devotional service to the Lord is obtained only by the mercy of the devotees. The author offers prayers to them:
I worship those devotees who are devoid of the desire for liberation, who are engaged in welfare activities for the whole world, who are empowered incarnations of the Supreme Lord, and who are attached to the lotus feet of the Lord. Lord Hari, the proprietor of all the universes, leaves His own abode and constantly resides with His devotees, being controlled by their love.

TEXT 2.2

tan eva pratyekam abhivādayati—
guhyaṁ yogi-durāsadaṁ tri-jagatām sāraṁ yayaivāmṛtaṁ
yasyā niṣkapaṭa-prasāda-sulabhaṁ govinda-pādāmbujam
ādyāṁ śaktim aśeṣa-loka jananīṁ brahmādibhir vanditāṁ
vande tāṁ kula-devatām iha mahāmāyāṁ jagan-mohinīm

The author offers obeisances to each and every one of the personalities described in the following verses:

I offer my obeisances to the Supreme Lord's original energy, Mahāmāyā, who is the mother of unlimited universes, and who is worshiped by Lord Brahmā and other demigods. She bewilders the entire universe as she hides the lotus feet of Śrī Kṛṣṇa, which are like nectar, which are the essence of the three worlds, and which are rarely attained by the yogīs. But, through her special mercy one can attain Śrī Kṛṣṇa's lotus feet.

TEXT 2.3

ānanda-nirbaramayīm aravinda-nābha-
pādāravinda-makarandamaya-pravāhām
taṁ kṛṣṇa-bhaktim iva mūrtimatiṁ sravantīṁ
vande maheśvara-śiro-ruha-kunda-mālām

I offer my respectful obeisances to Śrī Gaṅgādevī. She is the current of bliss, the flow of nectar from the lotus feet of Śrī Hari, the personification of devotional service to Śrī Kṛṣṇa, and she is like the garland of jasmine flowers situated on the head of Lord Śiva.

TEXT 2.4

vande rudra-viriñci-nārada-śuka-vyāsoddhavākrūraka-
prahlādārjuna-tārkṣa-māruti-mukhān śri-vāsudeva-priyān
yat-kīrtiḥ sura-nīmnageva vimalā trai-lokyam evāpunāt
sarpendrasya phaṇeva viśvam avahat tāpān sudhevāharat

I offer my humble obeisances to Lord Śiva, Lord Brahmā, Nārada Muni, Śukadeva Gosvāmī, Śrīla Vyāsadeva, Uddhava, Akrū ra, Prahlāda, Arjuna, Garuḍa and Hanumān. They are very dear to Lord Vāsudeva. Their glories, like the River Ganges, purify the three worlds. Their glories, like the hood of Vāsuki, maintain the entire universe. Their glories, like nectar, remove all material miseries.

TEXT 2.5

tat-kāmojjhita-loka-veda-varitāpātyātma-pāty-ālayā
rādhādyā vraja-sundarīr aviratāṁ vande mukunda-priyāḥ
yābhiḥ prema-pariplutābhir aniśaṁ kṛṣṇaika-tānātmabhir
yan-naisargikam karma-vihitaṁ sā prema-bhaktiḥ smṛtā

I constantly worship the beloved damsels of Vraja, headed by Śrī Rādhā.

Their natural loving activities performed with Lord Kṛṣṇa are known as loving devotional service. With a desire to attain Kṛṣṇa, they disregarded the injunctions of the Vedic scriptures. They rejected their own children, husbands, homes, and other worldly social concerns.

TEXT 2.6

tad yathā—ānandena mukunda-nāma-caritaṁ līlā-vilāsātmakaṁ
romañcāñcita-vigrahāḥ sarabhasaṁ śrṇvanti gāyanti ca
tat-saundarya-vihāra-magna-manaso nityaṁ smaranti sma taṁ
gehe karma-samākulā api harer bhaktiṁ dadhur gopīkāḥ

The gopīs constantly heard and sang the holy names and characteristics of Śrī Kṛṣṇa in relation with His many pastimes. They remembered Him and absorbed their minds in the ocean of His sweetness. In this way, though they were busy in household activities, they cultivated pure devotional service to Śrī Kṛṣṇa.

TEXT 2.7

vīṇā-veṇu-mrdaṅga-vādya-valitair nṛtyaiḥ sva-gītottarais
talpaiḥ puṣpa-nava-pravāla-racitair āsyāmṛtasyārpanaiḥ
guñjā-dhātu-śikhaṇḍa-puṣpa vihitair veśair manohāribhiḥ
premṇā sādhu siṣevire madhuripuṁ vṛndāvane gopīkāḥ

In Vṛndāvana, the gopīs properly served Kṛṣṇa with love: by singing, dancing, and playing the vīṇā, flute, and mṛdaṅga; by decorating beds with flowers and leaves; by offering Him peacock feathers, garlands of guñjā, colored powders like saffron, enchanting flower decorations, and the nectar of their lips.

TEXT 2.8

svidyat-pāni-talena tac-caraṇayoḥ sammarjanenārpitaṁ
pādyaṁ sneha-jalena cārghyam aniśaṁ celāñcalenāsanam
dattaṁ cācamanīyam eva niyataṁ svāsyādharasyāmṛtaiḥ
premṇaivakhyam ahar niśaṁ madhuripor gopībhir arcā kṛtā

Due to the touch of Kṛṣṇa, while massaging His lotus feet, the gopīs' hands perspired and this perspiration appeared to be pādya, water for washing the feet. In this way they always worshiped the Lord with love and devotion.

They offered arghya, water for offering during worship, with their tears. With the ends of their sārīs, they offered āsanas, sitting places. And they offered ācamanīya, water for washing the mouth, with the nectar of their lips.

TEXT 2.9

tāsāṁ ye tu manorathā nava-navonmīlat-kala-kelayas
teṣām tāvad agocare hi bhagavat-kāma-kriyā-kauśalam
ityevaṁ nija-mānasādhika-rasollāsotsavāsvādajen-
ānandena vavandire madhuripuṁ vṛndāvane gopīkāḥ

Lord Kṛṣṇa's expertise in enjoying conjugal pastimes surpassed the newer and newer desires for conjugal affairs that manifested in the hearts of the gopīs. They relished the festival of conjugal affairs beyond their imagination and thus they happily worshiped Śrī Kṛṣṇa in Vṛndāvana.

TEXT 2.10

abhyutthāna-varāsanāṅghri-kamala-prakṣālaṇodvarttanaiḥ
keśopaskaraṇānulepa-tilakaiḥ pratyaṅga-veśāttaraiḥ
bhākṣyaiḥ kṣīra-rasādibhiś ca vadane tāmbūla-vīkṣepanair
mālyair vījana-vādya-gīta-naṭanair dāsyaṁ vyadhur gopīkaḥ

They served Kṛṣṇa by greeting Him, offering Him a comfortable seat, washing His lotus feet, massaging Him with oil, combing His hair, applying sandalwood paste, marking His forehead with tilaka, dressing Him, offering Him various foodstuff like sweet rice, offering Him betel-nuts, offering Him flower garlands, fanning Him with a cāmara, and by singing, dancing, and playing musical instruments for His pleasure.

TEXT 2.11

parīhāsālāpaiḥ saha viharanaiḥ prema-rabhasaiḥ
svabhāraiḥ sauhārdaiḥ saha-śayana-vāsābhyavahṛtaiḥ
ati-prītyā maitrīṁ vraja-pura-yuvatyo vidadhire
harau prītiṁ naisargika-sakhitayā gopa-śiśavaḥ

The cowherd boys of Vraja strengthened their friendship with Śrī Kṛṣṇa by lovingly teasing Him, conversing with Him, enjoying pastimes with Him, sleeping with Him, and eating with Him. The cowherd boys thus engaged in

various activities out of spontaneous friendship for Him.

TEXT 2.12

tadīya-rūpāśrita-kāma-margaṇair
nihanyamānāḥ śaraṇaṁ gatā iva
kṛṣṇāya cātmānam api sva-vigrahaṁ
nivedayante svayam eva gopikāḥ

Being attacked by the arrow of lust on seeing Śrī Kṛṣṇa's beauty, the gopīs personally surrendered their minds and bodies to Him as surrendered souls.

TEXT 2.13

nirapekṣā nirāhāryā nirguṇā guṇa-śālinī
sapremā sānurāgā ca gopī-bhaktiḥ kim ucyate

The gopīs' devotional service to Kṛṣṇa is unmotivated, spontaneous, devoid of material qualities, and full of love, attachment, and transcendental qualities. It is indescribable to ordinary people.

TEXT 2.14

yābhiḥ kṛṣṇa-rasāvādo virahe 'py anubhūyate
gopīnāṁ—sa kṣaṇo nāsti yatra govinda-vismṛtiḥ

The *gopīs* relish the mellows of devotional service and there is not one moment, even during separation, when they forget Śrī Kṛṣṇa.

TEXT 2.15

paty-āpatya-dhanair āḍhyaṁ gṛhaṁ yogiṣu dustyajam
haṭhena tṛṇavat tyaktvā bhejuḥ kṛṣṇaṁ vraja-striyaḥ

The cowherd girls of Vraja worshiped Śrī Kṛṣṇa by giving up their husbands, children, wealth, homes, and prosperity as if they were pieces of straw. These things are very difficult to give up, even by the great yogīs.

TEXT 2.16

gopīnāṁ bhakti-mahimā vaktuṁ śakyo na vedhasā
tat-sutena śūkenāpi ke vayaṁ jaḍa-buddhayaḥ

Even Lord Brahmā, Nārada Muni, and Śukadeva Gosvāmī are unable to

properly describe the glories of the gopīs. So how can persons like us with dull intelligence do so?

TEXT 2.17

na tathā brahmā-rudrādyā lakṣmīr vānanta eva vā
govindasya jagad-bandhor yathā gopī-janāḥ priyāḥ

The devotees, headed by Lord Brahmā and Lord Śiva or even Goddess Lakṣmī or Lord Anantādeva, are not as dear to Lord Govinda as the gopīs.

TEXT 2.18

pariśīlayato 'nantaṁ satataṁ santāpasaṁ-tamo-hantṛn
bhāgavatān iha vande puṇyāmbhodher ivotthitāṁs candrān

I offer my humble obeisances to the feet of the moonlike devotees who have manifested from the ocean of piety. Those devotees take pleasure in Śrī Kṛṣṇa, and constantly dissipate the darkness of ignorance and the miseries of this material world.

TEXT 2.19

atha ke te bhāgavatā ity apekṣāyām āhaye śṛṇvanti—
mukunda-nāma-caritaṁ gāyanti cānanditās
taṁ sarvatra samaṁ smaranti satataṁ tat-pāda-samsevinaḥ
vandante paripūjayanti ca rasād dāsyam ātanvate
sakhyaṁ cātma-nivedanaṁ ca niyataṁ karmārpaṇaṁ kurvate

The author now describes the characteristics of exalted devotees:
The devotees of the Lord constantly hear the holy names and qualities of Mukunda, happily sing the glories of His names and qualities, remember Him in every sphere of life, always serve His lotus feet, worship His Deity form, offer prayers to Him, engage in His service, make friendship with Him, and fully surrender to Him. In this way they offer all their activities for the pleasure of the Lord.

TEXT 2.20

kṛṣṇātmānaḥ kṛṣṇa-dhanaḥ kṛṣṇa-bandhu-sutādayaḥ
ye tad-arthojjhitāśeṣās te 'pi bhūri-parigrahāḥ

The devotees are attached to wealth in the form of Kṛṣṇa, they are attached

to friends in the form of Kṛṣṇa, and they are attached to children in the form of Kṛṣṇa. They give up everything to achieve Lord Kṛṣṇa and He is everything for them.

TEXT 2.21

kṛṣṇārpita-dhanāgāra dāra-bandhu-sutāday aḥ
ye parigrahavanto 'pi sadā niṣkiñcanā janāḥ

Even though such devotees are surrounded by wealth, home, wives, children, friends, and associates, they offer everything to the service of Lord Kṛṣṇa. They claim nothing as their own, remaining always like beggars.

TEXT 2.22

tad-rūpa-guṇa-naivedya-nirmālya-vyāpṛtendriyāḥ
viṣayāviṣaya ye 'pi sadā viṣaya-śālinaḥ

Even though they are averse to sense gratification, they engage their senses in seeing the form of Śrī Hari, hearing His qualities, relishing His remnants, and smelling and touching the flowers that have been offered to Him. In this way they appear to be materialists.

TEXT 2.23

kṛṣṇārpita-mano-buddhi-deha-prāṇendriya-kriyāḥ
apy anākaṅṣitatayānirjitā viṣayormayaḥ

The devotees offer their sensual activities, body, mind, intelligence, and life to Lord Kṛṣṇa without any personal desire. Thus they conquer the waves of the material senses.

TEXT 2.24

kṛṣṇenaiva hṛt-sthitena sadā santuṣta-cetasaḥ
ye daridrā api prāyo rājādhika-sukha-sthitāḥ

The devotees are generally poor, but they are enriched by the wealth of Śrī Kṛṣṇa who is situated in their hearts, and they enjoy greater happiness than a king.

TEXT 2.25

nābhyasūyanti kebhyo 'pi na ca kebhyo 'pi bibhyati

ye na duḥkhād udvijante na ramante bahiḥ-sukhe

They do not display envy towards anyone nor are they afraid of anyone. They are not agitated by material distress nor do they take any pleasure in the external happiness of this world.

TEXT 2.26

ye na bibhyati pāpnabhyo na kutaścic ca jantutaḥ
hari-vismaraṇādeva ye ca bibhyayti sarvadā

Although the devotees are not afraid of any kind of sinful reaction nor any living entity, they constantly fear the state of forgetting Kṛṣṇa.

TEXT 2.27

uccair api bahūn doṣān sadādṛṣṭa-guṇān api
ye pareṣāṁ na paśyanti cātmanas tu viparyayam

They do not see faults in others, but they see faults in themselves, even though they are full of transcendental qualities.

TEXT 2.28

maitrīṁ satsu kṛpāṁ dīne puṇya-śālini sammadam
kurvanti pāpiṣūpekṣām api ye sama-buddhyaḥ

Although the devotees are equal to all living entities, they make friendship with other devotees, give mercy to the fallen souls, become happy in the presence of pious living entities, and neglect sinful people.

TEXT 2.29

nigamāgama-mantrāṇāṁ jape nāsākta-buddhayaḥ
saṅkhyayā hari-nāmāni ye japanti divāniśam

The devotees are not attached to chanting mantras, as instructed in the Vedas or literatures in pursuance of the Vedic literatures. But they constantly chant the holy names of Lord Hari according to a fixed number of rounds.

TEXT 2.30

parityaktāihika-sukhāḥ svargādiṣv api nispṛhāḥ

nirmamāhaṁ-mada-stambhā ye sadā kṛṣṇa-cetasaḥ

The devotees' hearts are constantly absorbed in Kṛṣṇa. The devotees are devoid of the desire for worldly happiness and heavenly pleasures, and they are not intoxicated by false ego nor the false conception of "I and mine."

TEXT 2.31

sva-nindāyāṁ na dūyante na hṛṣyanti stutāv api
ye na nindanti kam api na praśaṁsanti kān api

The devotees do not become miserable by hearing criticism of themselves. Nor do they become happy by hearing glorification of themselves. They neither criticize nor glorify anyone.

TEXT 2.32

ye ca sat-saṅga-niṣpaṇṇa jñāna-nirdhūta-bandhanāḥ
puṇya-pāpair na badhyante tṛṇair iva mataṅgajāḥ

Ignorance causes material bondage. Those whose ignorance is destroyed by knowledge acquired by associating with the saintly devotees, do not become entangled by sinful reactions or piety, just as a blade of grass cannot bind an elephant.

TEXT 2.33

jñānāmṛtakara-sparśa- paramāhlāda-nirvṛtāḥ
kleśādibhir na badhyante tāpaiś cādhyātmikādibhiḥ

The devotees' hearts are full of ecstasy due to the touch of the nectarean ocean of knowledge. Therefore, they are not compelled to suffer the threefold material misery.

TEXT 2.34

ahar niśonmiṣad-bhakti- sapatnī-saṁhṛta-kṣaṇā
yeṣāṁ ruṣṭaivakarma-strī svayam eva nivartate

Due to the constant influence and presence of the co-wife in the form of devotional service, the wife in the form of fruitive activities automatically becomes unhappy and personally leaves the devotees' association.

TEXT 2.35

yathā-śakti nijān dharmān asaktāḥ paryupāsate
guṇa-doṣa-dhiyo muktā niśiddhaṁ nācaranti ye

Free from fault-finding and material qualities, the devotees execute religious duties to the best of their abilities and always remain aloof from committing sinful activities.

TEXT 2.36

api trailokya-rājyasya hetor mokṣasya vā punaḥ
kṣaṇārdham api ye śaurer na calanti padāmbujāt

The devotees do not deviate from the lotus feet of Śrī Hari for even a moment, though they may achieve liberation or the proprietorship of the three worlds.

TEXT 2.37

mukunda-caraṇāmbhoja-makaranda-pravāhinīm
dharmādharmojjhitā ye 'pi niṣevante surāpagam

Renouncing all kinds of pious and sinful activities, the devotees serve the lotus feet of Śrī Mukunda, which shower an incessant flow of nectar.

TEXT 2.38

ahiṁsā satyam asteyaṁ śauca-śīla-dama-kṣamāḥ
śānti-santoṣa-dhṛtyādyā yeṣāṁ ca sahajā guṇāḥ

A devotee's natural qualities are nonviolence, truthfulness, honesty, purity, sobriety, self-control, forgiveness, peacefulness, satisfaction, patience, and many others.

TEXT 2.39

yeṣāṁ pāpeṣu hiṁsābhūd akṣamendriya-nigrahe
apy asatyaṁ paratrāṇe cādhairyaṁ kṛṣṇa-kīrtane

The devotees are violent towards sinful activities, uncompromising in controlling their senses, untruthful if necessary for the protection of others, and impatient for the performance of Śrī Kṛṣṇa saṅkīrtana.

TEXT 2.40

anātma-buddhir dehādau mithyā-dṛṣṭiś ca saṁsṛtau
rāgo hari-kathāsv eva dveṣaś ca viṣayeṣv abhūt

The devotees do not identify the material body as the self nor things related to the material body as "mine." They see the material world as temporary and false. They are attached to hearing topics of Lord Hari and detached from material enjoyment.

Texts 2.41-42

mukterṣyā-māna-mātsarya dambha-stambhānṛtādayaḥ
ye nāhaṁ-vādinaḥ sarvatra-sama-darśinaḥ
paripūrṇāḥ paricchinnā-diś cānandākhilātmanaḥ
vāsudevād anyatamaṁ na paśyanti jagat-trayam

The devotees are free from faults such as envy, false ego, pride, arrogance, and untruthfulness. They are submissive, peaceful, and equipoised. They do not see the three worlds as separate from Lord Vāsudeva, who is the absolute, independent, blissful, and all-pervading Supersoul of all living entities.

TEXT 2.43

akuṇṭha-smṛtayo ye ca bhakter anyaṁ na sampadam
vipadaṁ ca na manyante kṛṣṇa-vismaranāt param

The devotees' intelligence is fully spiritual; hence they do not know any wealth other than pure devotional service, nor any catastrophe greater than forgetfulness of Kṛṣṇa.

TEXT 2.44

śānta-santata-santāpā mahantaḥ śānta-cetasaḥ
suhṛdaḥ sarva-bhūtānāṁ svaparābhinna-buddhayaḥ

The exalted devotees are free from material distress. They are peaceful, they are the well-wishers of all living entities, and they are devoid of any discrimination.

TEXT 2.45

na bhāṣante 'nya-marma-spṛk sadā sunṛta-bhāṣiṇaḥ
ye cārdra-cetaso dīne karuṇāmṛta-varṣiṇaḥ

Even though the devotees always speak the truth, they never utter a word which causes pain to others. They are compassionate to the fallen souls and always shower the nectar of compassion on them.

TEXT 2.46

na sahante satāṁ nindām api sarva-sahiṣṇavaḥ
kāmayante na kim api sadā dāsyābhilāṣiṇaḥ

Although they tolerate everything, the devotees cannot tolerate the blasphemy of other devotees. They always desire the service of Kṛṣṇa and do not desire anything else.

TEXT 2.47

antaḥsārā mahātmānaḥ kula-śailā iva sthirāḥ
śatrubhiḥ krodha-kāmādyair na calyante 'nilair iva

The great devotees are fully convinced about the essence of the scriptures, they are as steady as mountains, and they never become disturbed by the enemies such as lust and anger.

TEXT 2.48

sadā tac-caraṇāmbhoja-sudhā-vāda-pralobhinām
yeṣāṁ mokṣe 'pi necchābhūt pārameṣthyādike kutaḥ

The devotees are always greedy to relish the nectar of Śrī Hari's lotus feet. Therefore they do not develop any desire for liberation, so how can they desire the position of Lord Brahmā?

TEXT 2.49

gabhīratā-svacchatādyair ye payonidhi-sannibhāḥ
kṛṣṇāśritā na māryādaṁ pralaye 'ti jahāty aho

Fully taking shelter of Lord Kṛṣṇa, the devotees, just like the ocean, are full of auspicious qualities such as gravity, purity, and so on. They do not give up their position as servants of Kṛṣṇa even during the time of annihilation.

TEXT 2.50

navadhā bhakti-bhāvena sarvadā bhavitātmanām
yeṣāṁ punar viśeṣeṇa jīvānāṁ hari-kīrtanam

The devotees are fully absorbed in performing the nine types of devotional service, but Śrī Hari saṅkīrtana is their life and principal activity.

TEXT 2.51

hareḥ saṅkīrtanārambhe tan-nimagna-mano-dhiyaḥ
ta eva jānanti paraṁ tad-āsvāda-sukhodayam

The devotees whose minds and intelligence are fully absorbed in the performance of Śrī Hari saṅkīrtana are able to taste the happiness of relishing the sweet mellows of the Lord.

TEXT 2.52

jīvanto bhakti-lābhāya kevalaṁ prāṇa-vṛttayaḥ
ayatnopanītaṁ śuddhaṁ bhuñjate keśavārpitam

The devotees maintain their lives only to attain devotional service to Lord Keśava. They eat Lord Keśava's pure remnants, which are received without much endeavor.

TEXT 2.53

atha bhaktiḥ kīdṛśītyapekṣāyāṁ tat svarūpam āha—
samīhante neindraṁ padamapi na ca brahmapadavī-
mapekṣante siddhīrapi karagatāṁ muktimapi ca
yadāsaktāḥ santo vidadhati vaśe keśavamapi
śrayehaṁ bhaktiṁ tāmamalaparamānandarasadām

What is the nature of devotional service? The author replies:
Let me take shelter of pure devotional service which bestows the condensed nectar of spiritual bliss. The saintly devotees, being attached to devotional service, do not desire liberation, the eight mystic perfections, or the post of Indra or Brahmā. By their service, these devotees bring the Supreme Lord Śrī Hari under control.

TEXT 2.54

śrī kṛṣṇa śruti kīrtana smṛti padāmbhojānusevārcana-
śrīmadvandana dāsa bhava sakhitāsvātmārpitābhāvinī
kāntevāti sukha pradā navarasā gaṅgeva pāpāpahā
bhaktiḥ kalpalateva vāñchita phalā sadbhiḥ sadā sevyate

Devotional service of Lord Kṛṣṇa, which consists of nine processes, is always executed by the devotees. Like the Ganges, it takes away all one's sinful reactions. Like the desire tree, it awards one's desired goal.

Texts 2.55-56

bhagavataḥ śravaṇaṁ parikīrtanaṁ
smaraṇam añghri niṣevaṇam arcanam
caraṇa vandana dāsyam athottamā
vidadhate sakhitātmanivedanam
naraharer iti bhaktir anuttamā
nigaditā munibhir nava lakṣaṇā
ya iha tāmanuśīlayati kramāt
sa hi sukhād iha tat padam aśnute

In this world, those who regularly cultivate the nine types of devotional service to Śrī Kṛṣṇa as recommended by the great sages, happily attain the Lord's lotus feet. The nine types of devotional service are hearing, chanting, remembering, serving the lotus feet, worshiping, offering prayers, serving as a servant, becoming a friend, and fully surrendering everything to Him.

TEXT 2.57

tāmasī rājasī caiva sāttvikī premalakṣaṇā
nirguṇā ceti sā bhaktiḥ pañcadhā parikīrtyate

Devotional service is divided into five categories: devotional service in the mode of ignorance, devotional service in the mode of passion, devotional service in the mode of goodness, loving devotional service, and transcendental devotional service.

TEXT 2.58

bhaktayo 'mūḥ pañcavidhāḥ prāpayanti hareḥ padam
sādhyasādhanabhedena sādhīyasyo yaduttvam

These five categories of devotional service help the respective practitioners, according to their sādhana, attain the lotus feet of Śrī Hari. It is to be understood however that each category is superior to the previous one.

TEXT 2.59

krameṇa lakṣaṇāni—
parahiṁsāṁ samūddiśya mātsaryācchanna mānasaiḥ
dambhena kriyate bhaktis tāmasī dāmbhikī ca sā

The author now describes different categories of devotional service and their symptoms:
Devotional service that is proudly performed by envious people to cause trouble to others is called devotional service in the mode of ignorance.

TEXT 2.60

tat phalānyabhisandhāya kāmān arthān yaśo 'thavā
kriyate yā viṣayibhiḥ bhaktiḥ sā rājasī smṛtā

Devotional service that is performed by a materialist with a desire to obtain sense gratification, wealth, or fame is called devotional service in the mode of passion.

TEXT 2.61

uddiśya karma nirhāraman ahaṅkāra karmabhiḥ
kriyate yā svadharmeṇa sā bhaktiḥ sātvikī smṛtā

Devotional service that is performed according to one's own occupational duties, to destroy one's bondage to fruitive activities, and is executed without false ego is called devotional service in the mode of goodness.

TEXT 2.62

tac chaddhāprītisadbhāvaiḥ sattvaṁ śuddhaṁ yadā bhavet
tadaiva nirmalaṁ prema kṛṣṇe sañjāyate nèṇām

When human beings execute devotional service with faith and love for the Supreme Lord, then pure love of God is awakened in their hearts.

Texts 2.63-64

tadyathā-
tad guṇa śruti mātreṇa tad bhava hṛt amānasaiḥ
pulakotphulla sarva aṅgair ānandāśrupravarṣbhiḥ
kriyate yā rasātyena premaiva nirupādhikā
nirapekṣā svaprakāśā sā bhaktiḥ premalakṣaṇā

The author now gives examples as follows:
Loving devotional service is performed by a person who sheds tears of love, whose hair stands on end, who has self-manifested indifference to material designations, who becomes attracted to Lord Śrī Hari as soon as he hears His transcendental qualities, and who acts out of love.

TEXT 2.65

hasantyakālehabhi rudantyabhīkṣṇaṁ
hṛṣyanti gāyanti samullasanti
nṛtyanti nandanti lapantyanarthaṁ
premoddhatāḥ svehapyavasādayanti

The devotees who have attained love of God sometimes laugh, cry, sing, dance, become jubilant, express happiness, manifest ecstasy, speak like madmen, and appear to be tired.

TEXT 2.66

nityā modabharāḍhyaṁ nirmalam ānanda sāndram akarandam
bhakti latāyāṁ prema prasūnam anubhavati tan mano madhupaḥ

The bees of the devotees' hearts relish the pure flower of love, which grows on the creeper of devotional service, and which is full of eternal fragrance and honey in the form of intense happiness.

TEXT 2.67

yogīndra cintanīye paramānande mukunda caraṇābje
āsvādayanti haṁsāḥ premarasaṁ durllabhaṁ ke 'pi

Only the paramahaṁsa devotees relish this rare love of God which is full of ecstasy, the object of yogī's meditation, and manifested from the lotus feet of Śrī Kṛṣṇa.

TEXT 2.68

ānandāmṛtasindhau prema laharyāṁ nimagna manaso ye
vismṛta loka dvitayāsta eva vidhikiṅkarā na syuḥ

Those devotees who have given up thoughts of this world and the next, by being absorbed in the loving waves of the ocean of ecstasy, are never subjected to follow the rules and the regulations of the scriptures.

TEXT 2.69

sarvadā sarva bhāvaiste prāṇa buddhīndriyair api
dehā dinair apekṣyeṇa bhajante puruṣottamam

Those devotees are always indifferent to their bodies and things related to the body. They constantly serve the Supreme Lord Śrī Hari with their life, intelligence, and senses.

TEXT 2.70

tāṁ prema lakṣaṇāṁ bhaktiṁ prapannāḥ paramātmanaḥ
kurvanty ānanda sampurṇāś caturvargāṁ tṛṇopamaṁ

After obtaining loving devotional service to the Supersoul Śrī Hari, those devotees become so ecstatic that they consider the four goals of life to be as insignificant as straw in the street.

TEXT 2.71

deha vyāpārarahitā saiva liṅgair na lakṣitā
nigūḍhā nirguṇā bhaktis tasyā lakṣaṇam ucyate

When this loving devotional service is performed without regard for the material bodily needs and external senses, it is called the most confidential transcendental devotional service. Its symptoms are as follows:

Texts 2.72-73

tad guṇa śruti mātreṇa tasmin nevākhilātmani
nimajjati mano yasya gangāmbho vāridhāviva
ati prema rasārtasya yo bhāvo bhedavarjjitaḥ
avicchinn ānandamayī sā bhaktir niguṇa smṛtā

Perpetually ecstatic transcendental devotional service is performed by an exalted devotee. The internal mood of such a devotee is indiscriminating, and as soon as he hears the Lord's transcendental qualities, his heart becomes spontaneously attracted to the Supersoul, just like the water of the Ganges automatically and uninterruptedly flows to the ocean.

TEXT 2.74

nirahaṁ matayo dhīrāḥ sarvatra sama darśinaḥ
ānandāmbhonidhau magnāḥ svadehaṁ na smaranti te

Such a devotee is always sober, devoid of false ego, and equal to everyone. He becomes merged in the ocean of bliss and even forgets his own body.

TEXT 2.75

no saṁsāro na paramapadaṁ no viraktirna rāgo
nāhaṁ buddhir na ca mama matirne vidhirno niṣedhaḥ
teṣāṁ nāpi sphurati niyataṁ karma niṣkarmatā vā
sarvatrāvirbhavati paramānanda eko mukundaḥ

Devotees situated in transcendental love of God do not care for the material world or the spiritual world or attachment or renunciation. They do not concern themselves with inactivity, nor prescribed duties, nor rules and regulations, nor the mentality of "I and mine." Rather they are always absorbed in thoughts of the blissful Lord, Śrī Hari.

TEXT 2.76

iyam ati sukhadā nigūḍha bhāvā
'khilaparitāpavimocanī sadarhā
udayatu sarasā priyeva bhaktir
mama hṛdi sādhu-jana-prasāda leśāt

By the mercy of the saintly devotees, let this confidential devotional service, which bestows great transcendental happiness, destroys all miseries, and is executed by the exalted devotees, be constantly present within my heart as my dearmost object.

Thus ends the translation of the second chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 3 Prayers for the Lord's Mercy

The author's prayer for the shelter to the processes of devotional service; his heartfelt prayers; his preaching to the mind; his hankerings; his begging for the Lord's mercy; his eagerness to accept everything that is favorable to the service of Lord Śrī Hari; and his prayer for such favorable service.

TEXT 3.1

athaitādṛśīṁ nava lakṣaṇāṁ bhaktiṁ prārthayaṁānaḥ sūtrayati—
śrutī viṣṇor gāthāh śṛṇṛtamaniśaṁ gāya rasane
smarākāraṁ cetaścaraṇa yuga mañgāni bhajata
karau dāsyaṁ pūjāṁ kurutam api śīrṣa praṇama taṁ
kuruṣvātman maitrīṁ vapur api tadīyaṁ bhava ciram

The author now prays for the nine activities of devotional service:
O my ears, please always hear the qualities and pastimes of Śrī Hari. O my tongue, please always chant His holy names and glories. O my mind, please always remember His Deity form. O my bodily limbs, please always serve His lotus feet. O my hands, please worship and serve Him as a menial servant. O my head, please offer obeisances to Him. O myself, please make friendship with Him. O my body, please always be subordinate to Him.

TEXT 3.2

krameṇodāharati—
na me dharmāḥ karmāṇi ca na ca tapaḥ śaucam api no
na vairāgyaṁ bhāgyaṁ na ca kim api divyā na ca śubhā
tathā pīdaṁ pītvā hari carita nāma śrutipuṭaiḥ
prasādāt sādhūnām aham iha tariṣyāmy api tamaḥ

I have not performed religious duties, pious deeds, or austerities. I have no purity, renunciation, good fortune, or knowledge. By the mercy of the devotees, however, I will drink the nectar of the glories of Śrī Hari through my ears and cross beyond the darkness of ignorance.

TEXT 3.3

kadā sadbhir gītaṁ madhura puyaśo nāma vibhavaṁ
rasād duccair gāyan nayana-jalasaṁ sikta hṛdayaḥ
dravībhūtasvānto 'mita pulaka jālañcita vapuḥ
pramattaḥ premnoccair aham iha luṭhiṣyāmi dharaṇau

Alas! When will I loudly and affectionately chant the holy names of Śrī Hari and sing His glories? He is always praised by the saintly devotees. When will my chest become drenched by the tears from my eyes? When will my body become decorated with the symptoms of incomparable ecstatic love such as my hair standing on end? When will my heart become melted? And when will I roll on the ground, being intoxicated by love of God?

TEXT 3.4

svakīyair aṁhobhir bhavati yadi me janma niraye
na tatrāste duḥkhaṁ yadi bhavati citte madhuripuḥ
nace devaṁ daivaṁ bhuvanam api sāmrājyam api me
sukhārthaṁ naiva syāt param iha durādhiṁ prathayati

If Śrī Hari constantly remains present within my heart then I do not mind taking birth in hell as a result of my previous sinful activities. On the other hand, if Śrī Hari is not present within my heart then I will not get any happiness by owning heaven or earth. Rather they will simply cause pain to my mind.

TEXT 3.5

tadeva draḍhayati—
kiyatkālaṁ kālānala parim aladvaita viṣaye
vinod vyāmodaṁ vahasi kalu ṣāveśavirasaiḥ
aye cetaḥ pītāmbara caraṇam ānanda thusudhā-
samajyāsvārājyaṁ satatam anusandhehirabhasāt

The author confirms his previous statements:
O my mind! How long will you enjoy the happiness of material dualities, which are like poison? How long will you remain in the distasteful association of contamination? Please search again and again for the lotus feet of Śrī Hari, which are the abode of nectarean bliss.

TEXT 3.6

kiñca—
sadārādhyaṁ brahmādibhir api tamārādhya munayaḥ
samīhante mokṣaṁ dhruvam iva mahāntaḥ punaramī
nimagnāḥ karmārthe vayamiha tu saṁsāra jaladhau
prabhoḥ pādāmbhoja dvayam anubhajāmaḥ pratijanu

The broad-minded sages endeavor for liberation by worshiping Śrī Hari, who is also worshiped by Lord Brahmā and other great personalities. However, due to our karma, we are drowning in the ocean of material existence, and thus, we can only desire the service of Śrī Hari's lotus feet.

TEXT 3.7

pariprāptaḥ saṅgād viṣaya sukha sīmānam atulaṁ
smarāmodantāvat kṛta sukṛta dhārādhiṣṇayā
atho tat tad bhāvāna lasahajanir vāpakam ahaṁ
prapadye mādhvīkaṁ hari caraṇayor eva nitarām

Due to attachment I have amply enjoyed sense gratification, to the highest limit of material pleasure. Now, due to proper intelligence and my previously accumulated piety I am taking shelter of the lotus feet of Śrī Hari, which easily extinguish the blazing fire of material existence.

TEXT 3.8

kiñca
na jāne durjñeyāgamanigama-mantro ditavidhīn
na me santi dravyāṇy api tad upayuktāni yajane
avasthāṁ yāṁ kāñcid gata iha sarpayāṁ madhuripo-
ranāyāsaṁ kuryāṁ salila-tulasī-pallava-kulaiḥ

I am neither conversant with the rules and regulations of the Vedas and the literatures in pursuance of the Vedas, nor do I have the necessary ingredients to perform Vedic sacrifices, yet I will easily worship Lord Hari with water, flowers, and tulasi leaves.

TEXT 3.9

cid ānandaṁ brahma sthira caragatañcākhilaguruṁ
jagatsu dhyāyanto varam api bubhut santi kṛtinaḥ
tam ānandaṁ mūrtaṁ nava jaladharaśyāmalatanum

ahaṁ vande nandātmajam aparimeyaṁ suravaraiḥ

I worship the lotus feet of the Son of Nanda, who is the personification of bliss, whose bodily hue is like the new cloud, and who cannot be known even by the best of the demigods. The great devotees, yearning to understand Him, meditate on Him as the immeasurable Supersoul of all animate and inanimate entities, the spiritual master of everyone, the blissful Supreme Brahman, and the Absolute Truth.

TEXT 3.10

na rājyaṁ māhendraṁ padam api na ca brahmapadavīṁ
na ca jñānaṁ siddhiṁ na ca na ca padaṁ raśmiparamam
prabho dīnanātha priya-śaraṇayos tvac caraṇayoḥ
patitvā yāce 'haṁ vitara vimalaṁ dāsyam acalam

O friend of the poor, O master of the fallen souls, I do not pray for an empire, for the position of Indra or Brahmā, for knowledge, for mystic perfections, or for a place in the Brahman effulgence. Rather I fall at Your lotus feet and eagerly pray that You please give me Your unshakable pure devotional service.

TEXT 3.11

gṛhāsakto yuktaḥ svajana bharaṇe 'mukta viṣayaḥ
prasaktaḥ ṣaḍvarge na kṛtasukṛtaḥ sevita-khalaḥ
tathāpi tvad dāsyaṁ satata sad upāsyākhilaguro
yad īhe nirlajjastava tad anukampaiva śaraṇam

O worshipable Lord of the devotees, O spiritual master of the entire universe, O Śrī Hari, I am attached to family life. I am always engaged in maintaining my family members. I am attached to material enjoyments. I am decorated with six principles such as lust and anger. I am devoid of piety. And I am engaged in the service of sinful people. Still, O my Lord, knowing that Your causeless mercy is my only hope, I shamelessly pray for devotional service.

TEXT 3.12

tathāhi
na gehaṁ bandhāya prabhavati sarāgāśca viṣayā-

stathāriḥ ṣaḍvargaḥ suhṛda iva bhadraṁ vitanute
murārāte yāte tava caraṇa-dāsye yad acale
tad etat kāruṇyaṁ tava sahaja kāruṇya-jaladheḥ

O Śrī Hari! When one firmly develops the inclination to serve Your lotus feet, attachment for house and material enjoyments do not become a cause of bondage, and the six enemies such as lust and anger become well-wishers and bestow auspiciousness. This is possible only by Your causeless mercy.

TEXT 3.13

gṛhādayo hi kathaṁ śreyaskarā iti teṣāṁ dāsyānukūlatvam evāha—
suto dārā bhṛtyaḥ svajana suhṛdo ye parijanā
bhavat karmaṇye vāniśam iha niyuktā dhanam api
yadi syāt tvat paḍārpitam api gṛhaṁ cen madhuripo
tadā smābhir dāsyair jitam iha gṛhasthair api sadā

The author now describes how one's house and family can become favorable for devotional service:
O Madhusudana! Even though we are householders, if our wives, children, servants, relatives, well-wishers, and wealth are always engaged in devotional service and we offer everything to Your lotus feet, we are able to conquer You by our service.

TEXT 3.14

tanū rūpe netraṁ tava yaśasi nāmni śruti yugaṁ
sunir malye ghrāṇaṁ tvag api mahadāliṅghanavidhau
tvadīye nirmālye vasati rasanā cen mama sadā
tadā kṛṣṇāsmābhirjitaṣiha nitāntaṁ viṣayibhiḥ

O Śrī Kṛṣṇa! If we engage our eyes in seeing Your beautiful Deity form, our ears in hearing Your holy names and glories, our noses in smelling the flowers that have been offered to You, our bodies in embracing devotees, and our tongues in relishing food that has been offered to You, then You are always conquered by us even though we are engaged in pleasing our senses.

TEXT 3.15

bhavad dāsye kāmaḥ krudhapi tava nindākṛtijane
tvaducchiṣṭe lobho yadi bhavati moho bhavati ca

tvadīyatve mānas tava caraṇa pāthojam adhunā
madaś ced asmābhir niyata ṣaḍ-mitrair api jitam

O Lord! If we engage our lust in serving You, our anger against those who blaspheme You, our greed in honoring Your remnants, our illusion in trying to achieve Your Lordships, our ego in being Your devotees, and our pride in drinking the honey of Your lotus feet, then, we may easily defeat these six enemies of lust, anger, greed, illusion, false ego, and pride, which are always surrounding us.

TEXT 3.16

kṛtaṁ daityair dhyānaṁ yad iha ripu bhāvena bhavataḥ
kṛtā teṣāṁ śāstir nanu tadanurūpā bhagavatā
pradattā yan muktirna ca caraṇa paṅkeruha sudhā
tadāstāṁ maitrī me pratijani tadā svāda jananī

O Lord! You punished the demons who meditated with enmity upon You, by only giving them liberation instead of giving them the nectar of Your lotus feet. O Lord! May I obtain Your friendship birth after birth. Your friendship is the source of relishing the nectar of Your lotus feet.

TEXT 3.17

kṛṣṇāya viśvapataye kamalāśrayāya
dīna-priyāya kim ahaṁ tad upaśrayāmi
ityanv ahaṁ vigaṇayan paramātmane 'smai
svātmānam eva paramaṁ param arpayāmi

O Lord of the universe! O shelter of Kamala! O friend of the poor! O Śrī Kṛṣṇa! Will I ever be able to take shelter of You? Everyday I think in this way and try to surrender myself at Your lotus feet, O Supreme Personality of Godhead!

Thus ends the translation of the third chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 4 Devotional Symptoms and Qualities

The eternal symptoms and qualities of those who hear the characteristics of Lord Śrī Hari's names and who glorify His transcendental qualities.

TEXT 4.1

atha śravaṇaṁ kīrtanañcāḥ
svoktaṁ cātha paroktaṁ vā tan nama caritaṁ mudā
karṇābhyāṁ citta-viṣayī kṛtaṁ śravaṇamucyate

The author now describes the glories of hearing and chanting:
To faithfully hear, with one's ears, the holy names and characteristics of Lord Śrī Hari chanted either by oneself or by others is called śravaṇam.

TEXT 4.2

harer nāmnāṁ guṇānañca gānaṁ kīrtanamucyate
tacca prema rasāmodaiḥ kṛtaṁ saṁkīrtanaṁ smṛtam

To sing the holy names and transcendental qualities of Śrī Hari is called kīrtana. When this kīrtana is performed congregationally and with ecstasy it is called saṅkīrtana.

TEXT 4.3

kaṁsārer anucaritā 'nubandhanām
apīyūṣaṁ prapibati yaḥ śruti dvayena
tat tṛptaṁ bhramayati taṁ na vedaśāstraṁ
na jñānaṁ na ca nikhilo vimuktimārgaḥ

One who has become fully satisfied by drinking the nectar of Śrī Hari's holy names, which are attributed to Him according to His pastimes, cannot be distracted by empiric knowledge, explanations of the Vedic literatures, or paths of impersonal liberation.

TEXT 4.4

kim adhyātma jñānaiḥ kim iha niyamaiḥ kiṁ śamadamai-

stapobhiḥ kiṁ yogaiḥ kim iha japa yajñādibhir api
śrutīnāṁ sāro 'yaṁ sakala puruṣārtho parilasan
murārāteḥ śaśvad yadi bhavati saṁkīrtana-rasaḥ

Śrī Kṛṣṇa saṅkīrtana is the essence of all the Vedas and the goal of one's life. Why practice yoga, chant mantras, perform austerities, strive for peacefulness, practice self-control, cultivate spiritual knowledge, perform Vedic sacrifices, or follow rules and regulations if the mellows of Śrī Kṛṣṇa's saṅkīrtana are always present?

TEXT 4.5

saṁsāra duḥkhad aha nair iha ye 'nudagdhā
ye vā mahānarakajātanipātabhītāḥ
nana vikarmaśata niṣkṛti kāñkṣiṇo ye
te kīrtayantu rasa sindhurase viśantu

Those who are constantly being burnt by the blazing fire of material existence, those who are afraid of falling to hellish conditions, and those who desire liberation from sinful activities, should enter into the nectarean ocean of śrī harināma kīrtana.

TEXT 4.6

vāñchanti ye madhuripoś caraṇāravindaṁ
te te 'sya kīrtisarasīṁ pariśīlayantu
māyām ayair niyatam āvṛtam andhakārais
tannām abhāsvad udayena nibhālayantu

Let those who desire to attain the lotus feet of Śrī Hari be immersed in the lake of His glories. Let them see, by the potency of the Supreme Lord's sunlike holy names, His lotus feet, which are covered by the dense darkness of ignorance.

TEXT 4.7

taṁ śṛṇvataḥ śrutipuṭena hṛdi praviṣtas
tasmān mahāsarasa eva nijāt svapūrṇāt
kṛṣṇo viniḥsarati nirjharavad vimukta-
bandhān mukhādhvani sadā guṇanāmamūrtyā

Like water flowing without obstruction, Lord Śrī Hari has already entered

the heart of those who hear about His holy names and characteristics. The Lord manifests in their mouths, from their hearts, and thus, Lord Kṛṣṇa becomes constantly glorified by their tongues.

TEXT 4.8

citte cale dhṛtamale ca yuga svabhāvād
dhyānādikaṁ parama yogikṛtaṁ na sidhyet
tat sādhanāntaramapāsya hariṁ parīpsus
tan nāmakarma śṛṇuyād anu kīrtayecca

The minds of human beings are restless and polluted due to the influence of Kali-yuga. Even great yogīs find it impossible to achieve perfection in their meditation. Therefore those who desire to attain the lotus feet of Śrī Hari should give up all other varieties of sādhana. They should engage in hearing and chanting the holy names and characteristics of Lord Śrī Hari.

TEXT 4.9

yeṣāṁ tadīya guṇa nama sudhā karaughair
niṣpīyate niviḍamoha-mahāndhakāraḥ
ceto gṛhāntara-gataṁ sahasā ta eva
paśyanti rūpam amalaṁ madhusūdanasya

Only those whose dense darkness of illusion has been dissipated by the moon of Śrī Hari's holy names and qualities are qualified to see His transcendental qualities within the temple of their heart.

TEXT 4.10

yada gīyatā matir asād iha śṛṇvatāñ ca
tat kīrtināma viśadaṁ vaśago 'tiharṣāt
nānyat priyaṁ samavalokya surair durāpaṁ
tuṣṭā dadāti bhagavān nija dāsyam eva

Those who faithfully hear and chant the transcendental glories and holy names of Śrī Hari find the Lord happily controlled by them. Not finding any other dear and qualified persons, the Lord happily awards them devotional service, which is rare even for the demigods to attain.

TEXT 4.11

spṛṣṭāḥ kadācid api te na bhavānalena
dṛṣṭāśca tena khalu kāma mukhair dviṣadbhiḥ
hṛṣṭāsta eva hi ta eva vinaṣṭapaṅkā
ye kṛṣṇa-nāma-caritāmṛta sindhumagnāḥ

Those who have drowned in the ocean of Śrī Kṛṣṇa's holy names and characteristics are never affected by the fire of material existence, nor are they seen by enemies such as lust, and they always remain aloof from the mire of sinful activities.

TEXT 4.12

yair acyutasya guṇa nāma rasābhiṣekaiḥ
prakṣālitaṁ nijamano vahupaṅkaliptam
tad-dhyāna-pūjana padāmbuja sevanādau
svairaṁ ta eva nitarām adhikāriṇaḥ syuḥ

Only those who have cleansed their greatly sinful hearts by the water of Śrī Hari's holy names and qualities are sufficiently qualified to meditate on, worship, and serve the lotus feet of Śrī Hari.

TEXT 4.13

Kiñca
ye govinda-padāravinda-madhupā ye vā bhavāmbhonidheḥ
pāraṁ gantum abhīpsavo 'pi rasikā ye muktikāmā api
ye vā tat-pada padma bhaktim acalāṁ vāñchanti nirmatsarās
te harṣād anuśīlayantu niyataṁ tannāma-karṇāmṛtam

Those who are like bees at the lotus feet of Śrī Hari, those who desire to cross the material ocean, those who desire liberation, and those who, without envy, desire unflinching devotion at the lotus feet of Śrī Hari should always happily chant His holy names, which are very pleasing to the ears.

TEXT 4.14

muktir yeto bhavati yatra nitānta bhaktir
jñānaṁ yato 'bhyudayate vimalaṁ yato 'ntaḥ
karṇāmṛtāni visaranti yato 'dbhutāni
ko vā na gāyati śṛṇoti na tad yaśāṁsi

By hearing and chanting Śrī Hari's glories, liberation and spiritual

knowledge are born, the ears become satisfied, the heart is purified, and intense devotion is present. Who will not hear or chant the glories of Śrī Hari?

TEXT 4.15

kiṁ bahunā
nāmaikamātramapi vyathayāpi viṣṇo-
ruccārayanti sakṛdapyavahelayā vā
te 'ho tarantyapi durantam aghaugha-sindhuṁ
sacchraddhayā 'navarataṁ gṛṇatāṁ punaḥ kiṁ

Those who utter the holy names of Śrī Hari even once out of pain or negligence easily cross beyond the insurmountable ocean of sin; therefore, what to speak of those who constantly chant His holy names with great faith?

TEXT 4.16

karmāṇy ananta viṣayāni sumaṅgalāni
nāmāni cāsuraripoḥ subahūni santi
jihvā ca vaktra-vaśagā śravaṇañca nityaṁ
hā hā tathāpi tamasi praviśanti mūḍhaḥ

Lord Śrī Hari, the enemy of the demons has innumerable names according to His auspicious pastimes and activities. The human beings have got tongues and ears. Alas! Foolish people are continuously entering into the darkness of ignorance.

TEXT 4.17

kiñca
gāyanti ke 'pi harināma japanti ke 'pi
śṛṇvanti ke 'pi madhuraṁ suyaśas tadīyam
tat tat pramoda-bharadurddharacārudehāḥ
premno vaśāstu vivaśā mahatāṁ mahāntaḥ

Overwhelmed with love of God due to being always engaged in hearing and chanting the Lord's holy names, some great devotees chant loudly, some chant softly, and some hear His sweet glories.

TEXT 4.18

tal lakṣaṇam āha—
vāṣpagadgadavacā dhṛtaharṣo lomaharṣa nivahāñcita dehaḥ
astavāhya viṣayo dita-bhāvaḥ ko 'pi gāyati śṛṇoti kṛtārthaḥ

The author now describes the symptoms of such devotees:
When such fortunate souls hear and chant the holy names of the Lord various symptoms arise: they become speechless from emotion, tears flow from their eyes, they become ecstatic, their hair stands on end, and they completely forget their external identification.

TEXT 4.19

udgīyamāna bhagavan mahimānam anyair
āsvādayan parama sammadamatta-cetāḥ
unmādavāniva rasān naṭamāna uccai-
rudgāyati pralapati prahasatyalajjaḥ

When such devotees relish the glories of the Lord chanted by another devotee, they become fully intoxicated with spiritual bliss, and out of love, they shamelessly dance, chant loudly, speak without meaning, and laugh, just like madmen.

TEXT 4.20

divārātraṁ prāyaḥ sphurita niviḍa-prema-laharī-
nimagnās taj jñāna skhalita nija-kṛtya-vyatikarāḥ
harer gāthāgāna-pramada-jaḍimavyākulagiraḥ
samantān nṛtyanto jagad api kṛtārthaṁ vidadhate

The great devotees, being drowned in the intense waves of love and the attainment of complete spiritual knowledge, become uninterested in bodily activities. At that time, due to the happiness from chanting the holy names and characteristics of Śrī Hari, they become overwhelmed and are unable to speak, and they benefit the entire world by dancing everywhere.

TEXT 4.21

gīyante caritāni cen madhuripor nāmāni dhāmānyapi
śrūyante yadi vā mahan mukharitān-yānanditair yair iha
snātaṁ tair amarāpagādiṣu mahātīrtheṣu yajñāḥ
kṛtā-staptanyeva tapāṁsya-paśramamayaṁ tīrṇo bhavāmbhonidhiḥ

Those who joyfully sing about the abode of Lord Śrī Hari and His holy names and characteristics, or hear those glories from the Mahājanas, have actually taken bath in the Ganges, performed various sacrifices, undergone austerities, and have easily crossed beyond the ocean of material existence.

TEXT 4.22

kiṁ vahunā—
śreyaḥ śrayo rasavad amalaṁ sac cid ānanda-rūpaṁ
cittāhlādaṁ madhura-madhuraṁ satphalaṁ bhaktivallyāḥ
viṣṇor nāma-caritam amṛtaṁ ye pibanti pramodā
jīvan muktāsta iha na punar mṛtyu-sindhau viśanti

The nectar of Śrī Hari's holy names and qualities are pure, eternal, blissful, most sweet, most auspicious, full of knowledge, full of transcendental mellows, and are the ripened fruit of the creeper of devotional service. Those who drink this nectar attain liberation even while they are living in this world. They will never again enter into the repeated ocean of birth and death.

Thus ends the translation of fourth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 5 The Lord's Qualities

The descriptions of Lord Śrī Kṛṣṇa's names, forms, qualities, pastimes, and characteristics which are meant to be heard and chanted eternally.

TEXT 5.1

atha kīdṛśāni tāni nāmāni caritāni ca
śravaṇīyāni kīrtanīyāni ca tānyāha—
bhuvo bhārī-bhūtāṁs tribhuvana-vipakṣān ditisutān
jighāṁsur devakyā jaṭha-raja-ladhau ratnam abhavat
athābhīrastrīṇām adhara madhu lobhena sa bhagavān
vrajaṁ gatvā nandan sa manujagṛhe nandatanayaḥ

The author now describes the names and characteristics of the Lord that are to be heard and chanted:
With a desire to destroy the demons who were enemies and a burden of the three worlds, the jewel-like Śrī Kṛṣṇa appeared in the womb of Devakī Devī. Thereafter, being greedy for the nectar from the lips of the gopīs, Lord Śrī Kṛṣṇa went to Vraja and enjoyed numerous pastimes with them. He became well-known as the son of Śrī Nanda.

TEXT 5.2

yad īkṣā mātreṇodita bahu vikāra jagadidaṁ
mahāmāyā sūte mahadaham anantā nila mukhaiḥ
hari-brahmeśādyā api yad avatārāḥ suragaṇāḥ
sa pūrṇo gopīnāṁ sadasi bhagavān āvirabhavat

Merely by His glance the external energy, mahāmāyā, creates this material world, which consists of material elements, false ego, sky, and so on. The Supreme Personality of Godhead, Lord Hari, whose incarnations are Lord Brahmā, Lord Śiva, and other demigods, appeared in the house of the gopīs.

TEXT 5.3

viṣaṁ dattvā yasmai stana-yuga-bhṛtaṁ hantu-manasā
yato lebhe dhātrī gatir api tayā pūtanikayā

ya etasmai prītyā sarasa madhuraṁ gavyam amṛtaṁ
phalaṁ vā khaṇḍaṁ vā dadati kimu teṣāṁ kṛtadhiyāṁ

With a desire to kill Kṛṣṇa, Putana smeared poison on her breasts and gave her breast to Kṛṣṇa to suck, yet she obtained the position of a mother in the transcendental world. How can we describe the good fortune of those who always remember Kṛṣṇa, and with love, offer Him palatable milk products, nectarean fruits, or sugar candies?

TEXT 5.4

tṛṇāvartādīnām iha nidhanam āścarya kutukī
priyaṁ pitroḥ kṛtvā añganaśayana sūktādibhir api
arakṣadyo dhenūḥ saha sakhi gaṇair vatsa-sahitās
tathā gopastrīṇāṁ mudamudavahat kelirabhasaiḥ

The wonderful Lord Śrī Kṛṣṇa killed many demons in Vraja such as Tṛṇāvarta. He lay down in His father's courtyard, and He pleased His mother and father with sweet words. Along with His friends, He protected the cows and calves, and enjoyed many sports. He thus increased the happiness of the damsels of Vraja.

TEXT 5.5

svakarmā saktāyā manasi janayitryā vidhuratāṁ
śiśūnāmā modaṁ dadhi ghṛta payoluṇṭhanadhiyām
bhiyaṁ daityendrāṇāṁ manasi nidadhe vismayakarīṁ
harir līlodañcat pada-kamala vidhvasta śakaṭaḥ

By playfully smashing the handcart with His lotus feet, Lord Śrī Hari caused anxiety in the heart of Mother Yaśodā, who was engaged in household duties. He caused happiness in the hearts of the cowherd boys who were fond of stealing yogurt, milk, and butter. And He caused fear in the hearts of the demons headed by Kaṁsa.

TEXT 5.6

pibantaṁ vakṣojau skhalayati valāt kṛṣṇamavalā
nidhāyāṅke paṅkeruham iva mukhaṁ paśyati muhuḥ
pramoda premāndhā hasati madhuraṁ cumbati rasād-
yaśodāyāḥ pāyā-tribhuvanam ayaṁ bhagya-mahimā

Mother Yaśodā forcibly stopped Śrī Kṛṣṇa from drinking her breast milk and she looked at His lotus face again and again while holding Him on her lap. She became blind because of ecstatic love for Kṛṣṇa and she smiled and affectionately kissed Him. May her glories protect the three worlds.

TEXT 5.7

kvacid gavyasteye sapadi janayitryā kupitayā
hathād baddho dāmnā harir aparimayo 'pi munibhiḥ
vidhāsyāmo maivaṁ punar iti vacogar bhita mukhas
tadāsye sāśaṅkaṁ nihita-nayano pāntamarudat

Once when Kṛṣṇa, who is unfathomable even to the great sages, had stolen butter, Mother Yaśodā became angry and she bound Him with rope. Then Śrī Kṛṣṇa said, "I will not commit such an offense again," as He looked fearfully at the face of His mother and cried.

TEXT 5.8

tayā bhaktyā yuktā hṛdaya viṣyīkṛtya khalu taṁ
munīndrā mucyante vividhabhava-bandha vyatikarāt
aho māturdāmnā svayam api sa baddho harir abhūt
svabhāvaḥ premno 'yaṁ prabhum api vaśīkārayati yat

Lord Śrī Hari is perceived within the hearts of devoted sages, and thus they achieve liberation from the bondage of material existence. The same Lord has personally been bound by the churning ropes of Mother Yaśodā. Love of God has such a wonderful nature that it even controls the Lord.

TEXT 5.9

na taccitraṁ śaśvad guṇa rahita mādhāya hṛdaye
munīndrā mucyante guṇamayaśarīrāt katham api
guṇair badhas yāsya kṛṣṇam adhigatau sannidhimimau
vimuktau yat satyaṁ guṇa-maya-tanor guhyaka sutau

The two sons of Kuvera in the form of Yamala-arjuna trees attained liberation by receiving a little association of Śrī Kṛṣṇa when His transcendental body was bound by the churning ropes of Yaśodā. It is not at all astonishing that the sages attain liberation from their material bodies by constantly meditating upon that transcendental Personality.

TEXT 5.10

vihāya svān vatsāṁstam atimuditā goyuvatayaḥ
sudhā kalpairalpetaranija payobhir yad abhajan
ato bhūriprītyā harir api sad āpālayadimā
yato gopālākhyo 'bhavadakhilapālo 'pi satatam

Even the cows left their own calves and served Kṛṣṇa by offering their nectarean milk with love. That is why the Lord, who is the maintainer of everyone, has became eternally famous as Gopāla or the protector of the cows.

TEXT 5.11

śikhaṇḍair guṇjābhir vidhasu manobhiḥ kiśalayaiḥ
kṛtā kalpo'nalpair mudita hṛdayo nanda tanayaḥ
vicikrīḍa svairaṁ sama-guṇa-vayoveśa lalitair
balādyair gopālaiḥ saha sahacaraiḥ kelivipine

Decorated with peacock feathers, guñja berries, flowers and leafy twigs, the Son of Śrī Nanda joyfully wandered within the forests of Vṛndāvana and enjoyed various pastimes with His companions headed by Śrī Baladeva.

TEXT 5.12

kṣaṇaṁ nṛtyair gītaiḥ kalam uraliśṛṅgadhvaniyutaiḥ
kṣaṇaṁ līlāyuddheḥ phaladalabhujā kṣepavalitaiḥ
kṣaṇaṁ śikyasteyaiḥ kṣaṇamapi tadannāśanarasais
tiraścāṁ ceṣṭābhir vilasati vayasyaiḥ parivṛtaḥ

Surrounded by His cowherd boyfriends, Lord Kṛṣṇa sometimes played on His flute and horn, sometimes danced and sang, sometimes stole butter from a hanging shelf, sometimes ate and distributed foodstuffs that were kept on hanging shelves. They sometimes wrestled, sometimes threw flowers and twigs to each other, and sometimes imitated the birds and the beasts.

TEXT 5.13

kvacit krīḍāyā sakṣu dhitapṛthuka preraṇam iṣāt
prasīdan bhaktānāṁ dvija vara vadhūnāṁ madhuripuḥ
yayāce yajvānaṁ dvija nivahamannānir abhasād-
yad icchātaḥ sākṣād upanamati sadyo'mṛtam api

Lord Śrī Hari, by His will, gives the nectar of His mercy. Once He sent the hungry cowherd boys, during their playtime, to beg food from brāhmaṇas who were engaged in performing sacrifices. He did this to deceive the brāhmaṇas and to give mercy to the brāhmaṇas wives, who were His devotees.

TEXT 5.14

tapo dharmāḥ karmāṇy api madhuripoḥ pāda-bhajane
bhavanti pratyūhā na punar iha tat sādhana vidhiḥ
vijānanto 'pyebhir vihatamatayo na dvijavarā
vihīnās tat patnyaḥ prabhu-caraṇa-mannair yad abhajan

Austerity, religious duties, and fruitive activities are impediments to the Lord's service. If one is preoccupied by these activities he cannot serve the lotus feet of Śrī Hari. The brāhmaṇas, whose intelligence was spoiled, did not give food to the Lord. But their wives, who were not preoccupied by performing these activities, served Sri Kṛṣṇa by offering Him foodstuffs.

TEXT 5.15

harer bāla krīḍāṁ kala yitum upeto 'pi kutukā-
dviriñcir govatsāna harad khilāṁśca braja-śiśūn
tathaiva krīḍantaṁ tam api saḥ tairvīkṣya sa punar bhayā krānto
bhaktyā abhaya dama-bhaja tasya caraṇam

In order to see Śrī Kṛṣṇa's childhood pastimes, Lord Brahmā came to Vṛndāvana and out of curiosity stole all the cowherd boys and calves of Vraja. But then he saw Śrī Kṛṣṇa playing in the same way with the same cowherd boys, he became frightened, and with devotion, he took shelter of the Lord's fearless lotus feet.

TEXT 5.16

mama krīḍāyogyā taraṇi tanayā nāsya phaṇinaḥ
khalasyeti kruddho mathayitumagāt kāliyamasau
athā vāsaṁ hāsyan nataśirasi pādau nidadhatā
mukundenānandād dhruvam anugṛhītaḥ phaṇipatiḥ

"The River Yamunā which is meant for My pastimes is not a place for the poisonous snakes to live," thought Lord Kṛṣṇa, and He went towards the

Kāliya serpent in an angry mood to chastise him. When Kaliya having been chastised by Kṛṣṇa was about to leave the Yamunā, the Lord happily placed His lotus feet on Kāliya's head and thus showed him mercy.

TEXT 5.17

svayāge vidhvaste vibudha patir aiśvaryamadirā-
madāndho vyāhantuṁ vraja puramagāt sācyutam api
atha jñātvair śvaryaṁ kara dhṛta mahīndraṁ tam abhajat
vijānanti stavakāḥ khalu paribhavād ātmavibhavaṁ

When Śrī Kṛṣṇa stopped the residents of Vraja performing a sacrifice to please Indra, the king of heaven, Indra became mad because of his opulence, and he came there to destroy both Śrī Kṛṣṇa and Vraja. Śrī Kṛṣṇa picked up Govardhana Hill with one hand to protect Vraja from the incessant rain showered by Indra. Then Indra understood that Śrī Kṛṣṇa is the Lord of the universe and took shelter of Him. Arrogant people only realize the limitation of their own powers when they are defeated in this way.

TEXT 5.18

āgo mārṣtuṁ vibudha patinā gīyamānais tadānīṁ
svīyair evāmṛta lavamitair mūrtimadbhir yaśobhiḥ
atyutsikto viśadamadhuraiḥ saurabheyaiḥ payobhiḥ
śrī-govindo vilasati muda kṣauṇivi-kṣiptaśailaḥ

Lord Kṛṣṇa placed Govardhana Hill back on the ground and happily enjoyed His pastimes. Indra, the king of heaven, begged forgiveness for his offense and glorified Śrī Kṛṣṇa. Those glorifications became transformed into nectarean honey and white milk from the Surabhī cow and were properly used to bath Śrī Kṛṣṇa.

TEXT 5.19

gacchantīnām anujana padaṁ vikraye gorasānāṁ
gopastrīṇāṁ kalayati balād gavyam vyagracittaḥ
bhuṁkte haiyan gavam abhinavaṁ yacca sāraṁ rasāḍhyaṁ
śeṣaṁ kṣiptvā bhuvi sarabhasaṁ tatra bhāndaṁ bhinatti

When the gopīs were going to the market-place to sell yogurt, milk, and

other milk products, Kṛṣṇa forcibly took away their milk products. Then He ate some of the fresh butter and yogurt, threw the remainder on the ground and broke their pots.

TEXT 5.20

pratibhavan amupetyābhīravāmaikṣaṇānām
abhinava navanītaṁ vittam apyādadānaḥ
kavalayati balenālokitaḥ sāvahelaṁ
hasati madhura mandaṁ nandabālaḥ sakhelaḥ

The Lord stole fresh butter and other milk products from the houses of the gopīs of Vraja, and even though they caught Him, still He expertly continued to steal their milk products and smiled sportingly.

TEXT 5.21

tapas tapyan tīnām abhiyamunamābhīra sudṛṣāṁ
svapāda sparśecchāṁ saphalayitu kāmo harir agāt
athāsāṁ śuśrūṣuścatuvacanamādatta vasanaṁ
dadau cātiprītaḥ sapadi nija-pādāmbujam api

The gopīs were observing vows in the water of the River Yamunā with a desire to attain the touch of Kṛṣṇa's lotus feet. To fulfill their desires the Lord went there, stole their garments, and heard their pathetic prayers. Being extremely pleased by their prayers, He immediately gave them the shelter of His lotus feet and returned their garments.

TEXT 5.22

dadhi bhrāntyā dugdhe dadhati salilaṁ manthanavidhau
prasāraṁ nirgavyaṁ sapadi racayanti pratimuhuḥ
gurūṇāṁ sākṣād apyatipulakitā gopavanitā
na keṣāṁ vā hāsyās padam iha mukundāhṛtadhiyaḥ

Due to strong attraction to Śrī Kṛṣṇa, the gopīs completely forgot themselves. While churning butter, they mixed water with milk instead of with yogurt. They went to the market empty-handed, leaving the milk products at home. They manifested the symptoms of their love for Kṛṣṇa even in front of their superiors. In this way they became the object of everyone's laughter.

TEXT 5.23

atha pathi nanda kumāraṁ vilokya tan-magna mānasā gopyaḥ
taṁ ciram ākaṅkṣiṇyā rahasi vayasyām idaṁ prāhuḥ

When the gopīs, whose hearts were fully absorbed in Kṛṣṇa, saw the son of Nanda, they spoke to each other regarding their desire to obtain Śrī Kṛṣṇa, as follows.

TEXT 5.24

nādatte gurugauravaṁ sahacarīvācaṁ na cā pekṣate
tat tad bhāvanavānurāga-madhunā mattāyamānaṁ manaḥ
vaṁśī mugdha-mukhāmbujaṁ nava ghanaśyāmaṁ manohāriṇaṁ
vidyud vidyutitāmbaraṁ kam api me sarvakṣaṇaṁ kāṅkṣati

O dear friend! My heart is intoxicated by various emotions and new attachment, and therefore I do not show any respect to the elderly people nor do I care for the instructions of superiors. Rather I am desiring the association of that enchanting Personality who is dressed in yellow garments, who holds a flute in His hands, and whose bodily hue is like a new cloud.

TEXT 5.25

nindantu priya bāndhavā guru-janā-gañjantu muncañtu vā
durvādaṁ parighoṣayantv api janā vaṁśe kalaṅko 'stu vā
tādṛk prema navānurāga-madhunā mattāyamānaṁ tu me
cittaṁ naiva nivarttate kṣaṇam api śrī-kṛṣṇa-pādāmbujāt

O dear friend! Let my friends criticize me! Let my elders chastise or reject me! Let people accuse me! Let my family become infamous! Still, my mind will not be distracted from the lotus feet of Śrī Kṛṣṇa even for a moment, for it is intoxicated by the pride of being attached to Kṛṣṇa.

TEXT 5.26

kiṁ lāvaṇya payonidhiḥ kim athavā kandarpa-darpāmbudhiḥ
kimvā keli kalānidhiḥ kim athavā vaidagdhyavārāṁ nidhiḥ
kimvānandanidhir vilāsa jaladhiḥ kimvā kṛpāvāridhis
tat tad bhāvarasākulena manasā kṛṣṇo na vismaryate

Is He the ocean of beauty? Is He the ocean of Cupid's pride? Is He the moon of enjoying pastimes? Is He the reservoir of transcendental mellows? Is He the ocean of bliss? Is He the ocean of sweet pastimes? Or is He the ocean of mercy? Being overwhelmed by such emotions my heart cannot forget Śrī Kṛṣṇa.

TEXT 5.27

smerā pūrṇa-mukhendum unnatanasaṁ gaṇḍa sphurat kuṇḍalaṁ
barhāpīḍamanojña kuñcitakacaṁ mattebha-līlāgatam
āraktāyata locanaṁ muralikāhastaṁ ghanaśyāmalaṁ
gopī mohanam ākalaya sakhi me tatraiva lagnaṁ manaḥ

O dear friend! After seeing that enchanting Personality my heart has become fully absorbed in Him, whose smile is like the full moon, whose nose is raised, whose cheeks are illuminated by the effulgence of earrings, whose curly hair is decorated with a peacock feather, whose movements are like that of a mad elephant, whose eyes are broad and reddish, whose hands are decorated with a flute, and whose bodily color is like a new cloud.

TEXT 5.28

dhairyaṁ dūram adhikṣipan kulavadhūvar gocitāṁ ca trapāṁ
tatkālaṁ galahastayan guru janāpekṣāṁ samunmūlayan
kṛtyaṁ svāmisutādi-bāndhava jana snehañca vismārayan
maccittaṁ taralīkaroti muralīnādo muradveṣiṇaḥ

O dear friend! The sound of Śrī Kṛṣṇa's flute breaks the shyness of married women. It conquers the time factor, and helps withdraw the protection given by superiors. It helps us forget our household duties and service to our husbands, children, and friends. In this way, it is constantly agitating our hearts.

TEXT 5.29

kiñca—
tābhiḥ samaṁ smara sukhena vihartu-kāmas
trailokya mohana-manoja manojña veśaḥ
vṛndāvane malayavātasugandhaśīte
gopī manoharam asau muralīṁ nidadhmau

Śrī Kṛṣṇa, dressed as a pleasing, enchanting Cupid, entered the cooling and fragrant forest of Vṛndāvana and played on His attractive flute with a desire to enjoy the company of the gopīs of Vraja.

TEXT 5.30

āpīya kṛṣṇa muralī varam āsavaṁ tā
gopastriyaḥ sapadi matta mano manojāḥ
vṛndāvane rahasi kuñja gataṁ mukundam
ānanda manda gatayo yayur ullasantyaḥ

On drinking the ambrosial, nectarean sounds of Śrī Kṛṣṇa's flute, the cowherd girls became maddened with lust and jubilantly proceeded towards a solitary kuñja of Vṛndāvana to meet their beloved Śrī Kṛṣṇa.

TEXT 5.31

hatavrīḍā naivādṛta guru janā lokam ubhayaṁ
samuj jhantyaḥ sadyo na gaṇita kalaṅkā yuvatayaḥ
dhṛtām andānandāḥ satatam anuraktā yadabhajan
tato 'śeṣādhīśaṁ harim api vaśīcakruraniśam

Since the young gopīs constantly worshiped Śrī Hari with attachment by giving up their shyness, by neglecting their elders, by giving up worldly and heavenly pleasures, and by ignoring all bad names, they were able to control Śrī Hari, who is the controller of all the universes.

TEXT 5.32

athāsāṁ bhāva saṁśuddhiṁ jñātum apriya-bhāṣiṇam
prāhuḥ prema-bharākrāntā mādhavaṁ rādhikādayaḥ

Śrī Kṛṣṇa tested the gopīs love, purity, and emotion for Him by speaking unpleasing words as if to reject them. The *gopīs* headed by Śrīmatī Rādhikā were attacked by intense love and spoke as follows:

TEXT 5.33

hitvā lokam imaṁ paraṁ virahitā patyātma patyātma patyālayā
yātāḥ smaḥ śaraṇaṁ tavaiva caraṇaṁ sarvātma-bhāvairvayam
tvan nairāśya vaco 'gnidagdha hṛdayās tvayyarpitāśaściraṁ
dīnānātha dayānidhe dṛgamṛtair āsiñca dāsīrimāḥ

O my dear Lord! We have fully taken shelter of Your lotus feet by giving up our husbands, children, and homes as well as the desire for worldly and heavenly pleasure. Though our hearts are completely burnt by Your hopeless, fiery words we are always keeping hope within our hearts. O ocean of mercy! Please shower Your nectarean glance upon us.

TEXT 5.34

pītvā aciraṁ madhura veṇur avāsavante
kā strī na muhyati mano-bhava-khidyamānā
rūpañca te bhuvana mohanam ākalayya
tvayyeva lagna-hṛdayā na calet satītvāt

Which woman, after drinking the ambrosial nectar in the form of sound coming from Your flute will not immediately become lusty and bewildered, and on seeing Your enchanting form will not become attached to You and fall down from her vow of chastity?

TEXT 5.35

nindantu priya bāndhavā gurujanā gañjantu muñcantu vā
durvādaṁ parighoṣantv api janā vaṁśe kalanko 'stu vā
yuṣmad rūpa vidagdhatāmṛta rasāmbhodhau nimagnantu naś
cittaṁ naiva nivarttate priyatama tvat pāda pankairuhāt

O beloved one! In spite of our dear friends criticizing us, our respectable elders chastising and rejecting us, everyone accusing us, and our families becoming infamous, still, our hearts are not distracted from Your lotus feet because we are absorbed in the ocean of Your nectarean beauty.

TEXT 5.36

ye patyapatya gṛhabandhu janā dhanāni
prāṇā yaśāṁsi kulaśīlam idaṁ satītvam
nirmañchya sarvam iha te caraṇāravinde
sarvātmanā hṛdayanātha bhavāma dāsyaḥ

O Lord of our hearts! We have given up everything including our husbands, children, homes, friends, wealth, lives, families, chastity, and piety, and have now fully taken shelter of Your lotus feet.

TEXT 5.37

iti ciram anuraga prema-garbhair amībhir
madhu-madhura vacobhiḥ prīṇayitvā mukundam
anudinam anuraktās tat-prasāda-pragalbhā
rabhasakalitakāmā remire goparāmāḥ

After satisfying Śrī Kṛṣṇa by their ever loving sweet words, the *gopīs*, who were extremely attached to Kṛṣṇa, enjoyed various conjugal pastimes with Him.

TEXT 5.38

brajastrīṇāṁ pīnas tanajaghanasānandavadana
smitas-nigdhālā-pekṣita vividha bhava hṛtamanāḥ
śaraj jyotsnāramye taraṇitanayātīra-vipine
hariś cakre tābhiḥ saha rahasi rāsotsava-vidhim

Being attracted by the gopīs raised breasts, broad hips, jubilant faces, smiles and glances, and sweet conversations, Śrī Hari enjoyed rāsa-līlā in a solitary forest on the bank of the Yamunā, on the full moon day in the month of October.

TEXT 5.39

premānurāga-rasaveśa-vilāsinīnāṁ
divyāṅgarāgaramaṇīya taraṅgakānām
yogīndra cintyacaraṇaḥ śaraṇāgatānāṁ
vakṣaḥ sthale harir abhūt vrajasundarīṇām

Śrī Hari, whose lotus feet are meditated upon by the yogīs, was beautifully situated on the chest of the surrendered gopīs of Vraja. The gopīs were decorated with symptoms of ecstatic love and wonderful markings.

TEXT 5.40

priye cumbatyāsyāmbujam anucucumbe pratimuhuḥ
samāśliṣyatyuccairdṛḍhamupajugūhe sarabhasam
mukhaṁ premnā paśyatyaniśamatihārddena dadṛśe
na jāne gopībhiḥ sukṛtam iha kīdṛkkṛtam aho

When their beloved Śrī Kṛṣṇa kissed them they reciprocated by kissing Him. When He tightly embraced them they embraced Him emotionally. When He glanced upon them with love they glanced upon Him with love.

Alas! I do not know what kind of pious activities these gopīs have performed.

TEXT 5.41

amandaṁ vairāgyaṁ daśanavasane gopasudṛśā-
manālakṣyo mokṣaś cikuranikurambe samajani
viveko nīviṣu prasabham atibhaktiḥ stanayuge
murārāter yoge kimiti hṛdi rāgo'dhikamabhūt

Due to the association of Sri Kṛṣṇa, the lips of the gopīs became renunciates (free from attachment due to kissing), their hair became unnoticingly liberated (loosened from its knots), the knots of their undergarments became indifferent (undone), and their breasts became extremely devotional (decorated with sandalwood paste). More attachment, due to the association and embrace of the Lord, was manifested in their hearts.

TEXT 5.42

nṛtyā-veśa viśīrṇamālya muralī dhammilyaveśo nava-
premodyat pulakair vibhūṣitavapur vyāghūrṇamānekṣaṇaḥ
mugdha-strīmukha cumbanekṣṇaparīrambhādisambhogyasau
svacchandaṁ vijahāra tāṇḍavajuṣāṁ madhye kuraṅgīdṛśām

Lord Śrī Kṛṣṇa enjoyed the kisses, glances, and embraces of the dancing gopīs in the midst of the rāsa-līlā. His flute, hair, clothes, and flower garlands were scattered as a result of His dancing. The hair on His limbs stood on end and appeared to be kadamba flowers decorating His body, and remarkably, His eyes whirled.

TEXT 5.43

praṇaya bharavihārāmanda saubhāgya bhājāṁ
madamanupadamānaṁ vīkṣya vāmekṣaṇānām
tad upaśamanahetor vṛddhye cānurakter harir api
ramamāṇo rāsamadhye tiro 'bhūt

When the most fortunate gopīs became proud of having enjoyed pastimes with Śrī Kṛṣṇa with intense love, the Lord, in order to remove their pride and to increase their attachment for Him, suddenly left the arena of the rāsa-līlā.

TEXT 5.44

ciramatha vilapantīnām anuraktānāṁ vrajaiṇanayanānām
anukṛta tac caritānām āvirbhutas tadātmanāṁ dayitaḥ

The beautiful-eyed gopīs, who were afflicted by the pangs of separation, lamented for a long time. Then with ecstasy they imitated His pastimes, and Śrī Kṛṣṇa again appeared before them.

TEXT 5.45

kāścit kareṣu karapallavamarpayantyaḥ
kāścit priyasya vadanaṁ nayanaiḥ pibantyaḥ
kāścit śiraḥsu karamañjalimādadhānās
tāpaṁ jahur virahajaṁ pramadābdhi magnāḥ

Some of the gopīs, being fully merged in the ocean of bliss, placed their hands into the hands of the Lord. They drank the beauty of their beloved with their eyes, and with folded hands, gave up their distress, which was caused by separation.

TEXT 5.46

kāñcin mānavatīm abhīṣtavacanaiḥ pāda-praṇāmottaraiḥ
kāñcit keliviluptaveśaracanāmākalpa-karmādibhiḥ
kāñcit kāmavikāriṇīṁ nidhuvanā-rambhena sambhedavān
premaikāntavaśo 'bhi gokula patir gopa striyo 'prīṇayat

At that time, the Lord of Gokula, who is fully controlled by love, pleased the angry gopīs by offering obeisances, speaking sweet words, dressing and decorating them, and engaging with them in conjugal activities.

TEXT 5.47

athaiṣa tābhir vicaran vanāvalīm
ānanda mandasmita-sundarānanaḥ
nava pravālaiḥ kusumair manoharair
abhūṣayad bhūrivibhūṣitāśca tāḥ

Śrī Hari, whose face is enchanting, who is always smiling, and who wears a garland of forest flowers, wandered with the gopīs in different forests of Vṛndāvana and beautifully decorated the gopīs with newly-grown twigs and

flowers.

TEXT 5.48

kālindī jalakeli kautuka vaśād gopālavāmabhruvām
anyāsāṁ karapal-lavāttasa-līlā-sekair nihatyekṣaṇam
mūrteneva rasena tat karatalenāsiktavaktrāṁbujaḥ
preyasyā nibhṛtaṁ cucunba vadanaṁ svac chandam indrānujaḥ

With a desire to sport in the waters of the Yamunā, Lord Śrī Kṛṣṇa splashed water in the eyes of the gopīs with His hands and the gopīs reciprocated by splashing water in the face of Śrī Kṛṣṇa. Thereafter He freely kissed them on their faces.

TEXT 5.49

itthaṁ sa gokulapatiḥ pramadānurāgair
ānandite bhuvanamohanācāruveśaḥ
vṛndāvane 'nudi vasaṁ ramayān babhuva
svac chandam induvadano madanābhirāmaḥ

The Lord of Gokula, who has a moonlike face, is dressed in an enchanting way, and is more beautiful than Cupid, freely enjoyed many pastimes with the gopīs in Vṛndāvana.

TEXT 5.50

samāśliṣṭā dṛṣṭā-danujadamanenonnatakucās
tam evā kāṇkṣantyaḥ kati kati latā na stavakitāḥ
tamālokya premnā kusumitakadambe kṛtaratiṁ
mudā vṛndāraṇye kati kati na vṛkṣāḥ kusumitāḥ

In the groves of Vṛndāvana Lord Kṛṣṇa embraced the gopīs who have raised breasts. Even the creepers decorated themselves with clusters resembling breasts, because they also desired to be embraced by the Lord. On seeing the Lord enjoying His pastimes under the fully-blossomed kadamba tree, other trees decorated themselves with fully-blossomed flowers because they also desired to be enjoyed by the Lord.

TEXT 5.51

viśāle śālādikṣitiruhakadambe kusumite

kadambeṣvevāyaṁ vasati sahakṛṣṇo madhupibaḥ
rasāt pītvā gopī mukha-kamalamādhvī-kama-sakṛt
sudhādhaṛām evodgirati kimaho veṇu-vivaraiḥ

In Vṛndāvana there are many tall trees such as sāla, which are filled with fully-blossomed flowers, but the bumblebees lived only in the kadamba trees. It appeared that in the forest of kadamba trees, Śrī Kṛṣṇa, with love, drank the honey nectar from the lotuslike face of the gopīs, and He showered that nectar through the holes of His flute.

TEXT 5.52

yadābhīrī cittaṁ harati muralī-nādam adhunā
paśūn yadvā sammohayati sa nisargo madhuguṇaḥ
harer etac citraṁ dṛśadam api tena dravayati
dravantaṁ kālindyā ghanarasam api stambhayati yat

It is not at all wonderful that the animals became bewildered, or the hearts of the gopīs became perplexed by the honey in the form of the sound of Śrī Kṛṣṇa's flute, since He has sweet natural qualities. But it is indeed wonderful that He melted even a piece of stone and stunned the waters of the Kālindī by the sound of His flute.

TEXT 5.53

kiñca—
ciram iha ramayitvā svairamābhīrasubhrū-
raviratāratisaṅgānanda mandānurāgāḥ
agamadasuranāśac chadmanā padmanābho
madhu-puramanu tāsām ārttisamvarddhanāya

After pleasing the beautiful gopīs of Vṛndāvana, who were constantly relishing His association and becoming somewhat less attached to Him, Lord Śrī Kṛṣṇa, to increase their love, went to Mathurā on the pretext of killing Kaṁsa.

TEXT 5.54

gopyaḥ suduḥsaha viyoga davāgnidgdhāḥ
śūnye vilāsavipinepi na veśayantyaḥ
dhyāyantya eva tam ahar niśamas taceṣtā

uccair vilepuridamīyaguṇān gṛṇantyaḥ

The gopīs, burnt by the fire of unbearable separation from Kṛṣṇa, stopped entering the forest of Vṛndāvana where they had enjoyed many pastimes with Him. Day and night they loudly lamented, giving up all endeavors, they meditated upon and chanted the glories of the Lord.

TEXT 5.55

hitvā lokam imaṁ paraṁ virahitā patyātma patyālayā
yātāḥ smaḥ śaraṇaṁ tavaiva caraṇaṁ sarvātma bhāvair vayam
yuṣmābhiḥ śaraṇaṁ gatāḥ sahṛdayai rdattvāpi dāsyaṁ nijaṁ
tādṛk prema niyantritair api haṭhāttyaktāḥ kimācakṣmahe

O dear Lord, we gave up the desire for worldly and heavenly happiness, as well as our husbands, children, and homes, and have fully taken shelter of Your lotus feet. Even though we surrendered to You, You were controlled by our love, and You awarded us with devotional service. You suddenly left us. What more can we say?

TEXT 5.56

hā kānta hā dayita hā jagadekabandho
hā kṛṣṇa hā priyasakhe karuṇaika sindho
hā jīvanaikadhana hā hṛdayādhinātha
māsmāṁstyaja tvadavilokahatāḥ svadāsīḥ

O beloved one! O dear friend! O friend of the universe! O Kṛṣṇa! O dear companion! O Lord of mercy! O treasury of our lives! O Lord of our hearts! We are almost dead due to Your separation. Please do not leave us, Your maidservants.

TEXT 5.57

gopīnātha mukunda mādhava hare kṛṣṇāravindekṣaṇa
śrīśa śrīdhara vāsudeva nṛhare govinda rāmācyuta
evaṁ nāmaśatāni te saha guṇairut kīrtayantyo vayaṁ
śṛṇvantyaśca bhavad-viyoga-jaladhiṁ svairaṁ tariṣyāmahe

O Gopīnātha! O Mukunda! O Mādhava! O Hari! O Kṛṣṇa! O lotus-eyed one! O husband of Lakṣmī! O protector of Lakṣmī! O Vāsudeva! O Narahari! O Govinda! O Rāma! O Acyuta! We will hear and loudly chant

these innumerable names of Your Lordship and easily cross over the ocean of separation.

TEXT 5.58

tvan nāmāny avahelayāpi sakṛdapyuc-cārayan dāmbhiko
'pyaśraddhālur api vyapetakaluṣo yuṣmāt padaṁ prāpnuyāt
tvan mūrtiṁ hṛdaye nidhāya satataṁ saṅkīrtayantyo vayaṁ
śṛṇvantyaśca mudā kathaṁ tava padāmbhojaṁ na lapsyāmahe

O Lord, if even a faithless arrogant person once chants Your holy names with negligence he becomes free from all sinful reactions and achieves Your lotus feet. With love, we hear and chant Your holy names and place Your form within our hearts. Therefore, why will we not attain Your lotus feet?

TEXT 5.59

evañca gokula pater mathurā caritraṁ
dvārāvatī-caritam apyamṛtāya mānaṁ
saṁsāra-duḥkha dahanaiḥ paridahyamānas
tattāpabheṣajam ajasram ahaṁ pibāmi

Being afflicted with the threefold miseries of material existence, I am constantly drinking Śrī Hari's nectarean Mathurā and Dvārakā pastimes as a great remedy for mitigating my miseries.

TEXT 5.60

iti tadadbhuta nāma guṇā valī śravaṇa kīrtanato vimalātmanaḥ
hṛdi parisphurati svayam acyuto mukham ivā mala darpaṇa maṇḍale

Just as a face is reflected in a clear mirror, Lord Śrī Hari personally manifests in the heart of anyone who has become purified by hearing and chanting His names and qualities.

Thus ends the translation of the fifth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 6 Glories of Rememberance

The glories of remembering the names, forms, and so forth of Lord Śrī Hari; the glories of those who remember them; and the process and result of meditating on the form of the Lord.

TEXT 6.1

sarvatra paripūrṇasya paramānandavāridheḥ
rūpasañcintanaṁ viṣṇoḥ smaraṇaṁ parikīrtitam

The author now describes the symptoms of smaraṇa:
Continuous remembrance of the form of Lord Viṣṇu, who is the ocean of transcendental bliss, is called smaraṇa.

TEXT 6.2

Apica
tat prāpti siddhamantrāṇāṁ svarūpānāṁ muradviṣaḥ
manasā cintanaṁ nāmnāṁ smaraṇaṁ keciducire

The learned have ascertained that smaraṇa is remembering the form of Śrī Hari, remembering the perfect mantras to achieve His lotus feet, and remembering His holy names.

TEXT 6.3

teṣām eva kadāpi nendriya gaṇo 'san mārgamālamvate
śuddhyatyeva vinaiva yoga parama jñānādinantarmanaḥ
naśyatyātmavikarma yacca vihitaṁ kharvā ca durvāsanā
yeṣāṁ vāsturakāri nandatana yenā nandasāndraṁ manaḥ

Within the blissful hearts of the most fortunate persons the Son of Śrī Nanda has made His residence. Such persons do not run after sinful activities. Their hearts are automatically purified without the help of yoga or jñāna. All their sinful activities and material desires are automatically destroyed.

TEXT 6.4

dahyante na kadāpi te bhavam ahā duḥkhā nalaiduḥsahais
teṣāṁ vā kali kāla duṣṭa bhūbhāgaḥ kimvā vidhātuṁ kṣamaḥ
ānandāmṛta vāridhau nava ghanaśyām-ābhirām-ākṛtau
vṛndāraṇya-vihāra-śālini harau yeṣāṁ nimagnaṁ manaḥ

Those whose hearts are absorbed in the blackish form of Śrī Hari, who is the ocean of nectarean bliss and who enjoys pastimes in Vṛndāvana, are never burnt by the unbearable fire of material existence. The poisonous snake in the form of Kali can not harm them at all.

TEXT 6.5

saṁsārām bunidhau tatra va na punar majjanti duḥkhākare
teṣām eva tamo nirasya bhagavaj jñānenduruj jṛmbhate
te satyāvyayam āpibanti paramānandāmṛtaṁ śāśvataṁ
ye govinda padāravindam aniśaṁ dhyāyanti niṣkiñcanāḥ

Those exalted renunciates who always meditate upon the lotus feet of Śrī Hari are never again drowned in the ocean of miserable material existence. The darkness of ignorance in their hearts is automatically vanquished by the moonrise in the form of knowledge of the Supreme Lord. They properly relish nectarean spiritual bliss, which is eternal and inexhaustible.

TEXT 6.6

tad yathā—
nṛtyan matta kalāpibhiḥ kalaravair bhṛṅgaḍhya puṣpādibhiḥ
samphulla-prasavair lasat-kiśalayer nānādrumair mandite
tad vṛndāvana kānane-pravilasan mukta prasūnaṁ mahā-
vaiduryac-chadam ullasan maṇiphalaṁ kalpadrumaṁ cintayet

The author now describes the process of meditation on the Lord:
First one should meditate on Vṛndāvana which is filled with intoxicated dancing peacocks, flowers surrounded by bees, attractive fruits, and various enchanting trees with newly-grown buds on them. One should meditate upon the desire trees of Vṛndāvana, whose flowers are like beautiful pearls, whose leaves are like jewels, and whose fruits are like precious stones.

TEXT 6.7

tasyādho vilasad vitānanikare māṇikyakudye mahā-

ratnas tam bhaśatānvite 'ti rucire cañcat patākākule
sauvarṇe bhavane mahīyasi mahāmāṇikya-simhāsanaṁ
tanmadhye lasad aṣṭa-patra-maruṇaṁ padmañca sañcintayet

One should meditate on a golden temple which is situated under those desire trees. It is decorated with beautiful canopies and built with golden foundations, hundreds of jeweled pillars decorated with waving flags, and surrounded by enchanting flower garlands. Within that temple is a jeweled throne and on top of that throne is a pink lotus flower consisting of eight petals.

TEXT 6.8

tatrā-sīnam anākulaṁ nava-ghanaśyām-ābhirāmākṛtiṁ
saṁpūrṇendu-mukhaṁ tribhaṅgī lalitaṁ pratyaṅgabhūṣojvalam
kālindī vikacāravinda-vipinodañcat parāgāruṇai-
rdhunvānair vasanāni gopasudṛśāṁ mandānilaiḥ sevitam

One should meditate upon Śrī Kṛṣṇa seated on the throne. He attracts the minds of everyone and is the abode of all happiness. His face is peaceful like the full moon, and His graceful form bends in three places. His handsome body is blackish like the new rain cloud, is illuminated with ornaments, and is pinkish due to being smeared with pollen from the fully-blossomed lotus flowers of the Yamunā. He is served by the gopīs who are fanning Him with the corners of their garments.

TEXT 6.9

susnigdhā-bhinava-pravāla subhagaṁ rājan nakhenducchatā
rajyan mañjula bhaṅguran guligaṇaṁ śiñjānamañjīrakam
ambhojaṁ mayava dhvajāṅkuśa mukhaiḥ saṁlakṣitaṁ lakṣaṇai-
rvyākoṣāruṇa paṅkajo daranibhaṁ bibhrāṇam aṅghri dvayaṁ

Decorated with ankle bells, His lotus feet are just like fully-blossomed red lotus flowers and soft new buds. His beautiful toes are decorated with brightly shining moonlike toenails. Several auspicious signs such as lotus, barley, flag and anchor adorn His lotus feet.

TEXT 6.10

pīnodāra suvṛttajānu yugalaṁ rambhānibhoru dvayaṁ

kāñcīdām alasan nitambajaghanaṁ kauśeya pītāmbaram
līlā vakrim arāmadṛśyavaliman madhyaṁ sunābhihrada
vyākoṣā jvani viṣṭalo malati kārolambajālāñcitam

His knees are fat, attractive, and round. His thighs are just like banana trees. He is dressed in yellow garments and His waist is decorated with a golden belt. His chest is broad and decorated with three lines. His lotuslike navel is decorated with rows of bees in the form of bodily hair.

TEXT 6.11

bhadra śrīghusṛṇāṅgarāgamasṛṇe vakṣaḥsthale vyomani
bhrājat kaustubha bhānu mantamudayan mukta valītārakam
ārajyan nakham añjarīpari lasat pāṇipravālojvale
vibhrāṇaṁ maṇikaṅkanāṅgadadhare āpīnadorballike

His smooth chest, which is smeared with sandalwood paste and kuṅkuma, is decorated with stars in the form of pearls, and with the sun in the form of the Kaustubha gem. His brightly shining hands are decorated with pink nails and His arms are decorated with jeweled bangles and bracelets.

TEXT 6.12

kaṇṭhāśleṣaparāṁ hṛdi sthitavatīṁ bhaktyā padālambinīṁ
divyā modavahāṁ sphuran madhu bhara bhrāmyad dvire phāvalim
nīpāmbhojanava pravāla tulasīm andārasantānakai-
ścitrāṅgīṁ vanamālikāṁ priyatam āmaṅge dadhānaṁ sadā

He wears a garland of fragrant forest flowers on His neck. This garland is made of wonderful flowers like kadamba, lotus, and cotton tree, and also new buds and leaves from the tulasī plant. While embracing His neck, this garland devotedly reaches down to His lotus feet. With a desire to drink its honey, the bumblebees are attracted to it.

TEXT 6.13

śaśvat-pūrṇa mukhendu sevana milan nakṣatramālo-jvale
kaṇṭhe kambuviḍmbake pariluṭhadagraiveya guñjāvalim
ātāmrādhara sañcaratsmitasudhānisyandanac chadmanā
śvānandau ghamivodvam antamaniśaṁ koṭīndu kāntānanam

A garland of guñja is beautifying His neck, and it appears that all the stars

have assembled there with a desire to constantly serve His moonlike face. The nectarean smile on His copper-colored lips is situated on His greatly effulgent face, and it appears that He is emitting His heart's ecstasy on the pretext of smiling.

TEXT 6.14

cañcat kāñcana ratna kuṇḍala ruci bhrājat kapolasthalam
smerām bhoja viśāla sācivalitabhrubhaṅgimat prekṣaṇam
cārupron-nata nāsikāgravilasadprājiṣṇumuktāphalaṁ
kastūrī tilakaṁ dadhānamalike gorocanā garbhitama

His cheeks are illuminated by the effulgence of His golden earrings, which are bedecked with jewels. His eyes are like wide blooming lotus flowers, and His eyebrows are decorated with crooked glances. On the tip of His beautifully raised nose is situated a bright pearl. On His forehead is the mark of tilaka, mixed with musk and cow urine.

TEXT 6.15

bhāsva dratna kirītaśobhiśirasaṁ bhālānta lolālakaṁ
susnigdhāñjana nila kuñcitakacaṁrbahāvacūḍo jvalam
kiñcid vakrim akaṅkaraṁ sarabhasaṁ lolāṅgulī pallavair
vāmāṁśe 'dhara sīdhubhir murali kāma pūrayantaṁ mudā

He wears a shining jeweled crown on His head. His head is decorated with soft curly hairs and He wears a peacock feather on His crown. Standing in a bending posture, He is happily manipulating His fingers on the holes of His flute and filling the flute with nectar from His lips.

TEXT 6.16

unmīlan navayauvanaṁ samudayan nānākalā kauśalaṁ
saundaryen vinirjitasmaratanuṁ lāvaṇya līlāgṛham
ānandaikanidhiṁ vilāsa jaladhiṁ vaidagdhyavārāṁ nidhim
kāruṇyaika niketanaṁ trijagatām apyāyanaika prabhum

He is a fresh youth, expert in numerous arts. He defeats Kāmadeva by His beauty. He is the abode of sweet pastimes, the ocean of enjoyment, the ocean of transcendental happiness, the ocean of transcendental mellows, the only abode of compassion, and the only Lord for pleasing the three worlds.

TEXT 6.17

tadvaktrenduviniḥsaran murali kānādāmṛtāsvadanān
mādyac citta-cakorakaiḥ smita mukhāmbhojair apāṅgekṣitaiḥ
nānāratna vibhūṣitaiḥ pṛthukaṭeś caṇcad vicitrānbarai-
rnānopāyanapāṇibhir vraja vadhūvṛndaiḥ sadā sevitam

The *gopīs'* hearts which resemble cakora birds are intoxicated from relishing the nectar of the sound of the flute which is coming out of the Lord's moonlike mouth. His smiling face is just like the blooming lotus and is decorated with various jewels. The gopīs of Vraja, whose garments automatically loosen on seeing Him, hold many gifts in their hands. Glancing from the corners of their eyes, they always serve Him.

TEXT 6.18

tāsāṁ cañcala-nīla-netram adhupālībhir vilīḍhānanām
bhojaṁ tan madhurā-dharāmṛta rasāsvāda pramodādṛtaṁ
vīṇā veṇuvinodibhiḥ samavayolāvaṇya bhūṣāguṇa-
vyāhārā kṛtibhiḥ sakhitvakṛtibhir gopālakaiś cāvṛtam

The gopīs' restless blue eyes are like bees which are always relishing the honey from His lotus eyes, and He is also happy by relishing the nectar from their lips. He is surrounded by the cowherd boys who are equal to Him in age, beauty, decorations, qualities, speech, characteristics, and flute playing.

TEXT 6.19

tad-veṇu dhvani datta karṇa yugalair dantāgradaṣṭollasad
bhukto bhuktatṛṇāṅkurāñcita mukhais tasyā-nanaprekṣibhiḥ
svacchair vatsakulāvalīḍhapṛthulodhobhāramandāgatai-
rdhenūnāṁ parito mahokṣasahitair vṛndaiś ca saṁveṣṭitam

On hearing the sound of Kṛṣṇa's flute, the oxen and white cows continue holding morsels of grass in their mouths and they look at Him without blinking their eyes. The calves continue drinking milk from the udders of their mothers while their mothers slowly approach and surround the Lord in four directions.

TEXT 6.20

tad vāhye kamalāsanādi vibudhair agre namadbhiḥ stutaṁ

yogīndraiḥ sanakādibhiśca nibhṛtair mokṣārthibhiḥ pṛṣṭhataḥ
āmnāyadhvanikāribhir munigaṇair dharmārthibhir dakṣiṇe
vāme narttana vādya gīta-valitair gandharvas vidyādharaiḥ

Beyond the cows, who are in front of Him, demigods headed by Lord Brahmā are offering obeisances to the Lord. The great yogīs like Sanaka, who are desirous of attaining liberation, are standing behind Him. The great sages who are engaged in reciting Vedic mantras are standing on the right side of the Lord. The Gandharvas and Vidyādharas, singing His glories while dancing and playing musical instruments, are on His left side.

TEXT 6.21

tat pādāmbuja bhakti-lālasavatā piṅgaṁ jatāsañcayaṁ
bibhrāṇena sudhāṁśu gauravapuṣā romāñcitenoccakaiḥ
ākāśe purato hi devamuninā dhātuḥ sutenādarād
ānandād upavīṇitaṁ sukha-bhuvaṁ dhyayej jaganmohanaṁ

The great sage Nārada, the son of Lord Brahmā, is attached to the devotional service of the Lord's lotus feet. He is in the sky in front of the Lord. His matted hair is reddish brown, his body is as white as the moon, and his hair stands on end as he sings the glories of Lord Kṛṣṇa and plays on his vīṇā. In this way one should meditate on Kṛṣṇa being worshiped by Nārada.

TEXT 6.22

Anyacca
ghanaśyāmaṁ raktot paladalaviśālekṣaṇa yugaṁ
samāhūtaṁ mātrā kaṭitaṭasamālambirasanam
karābhyāṁ jānubhyām abhi mukham aṭantaṁ vrajagṛhe
smarāmi smerāsyaṁ madhu-mathanamalpoditaradam

The author explains further:
I meditate on smiling Śrī Kṛṣṇa, whose bodily hue is blackish like a new cloud, whose eyes are reddish like the lotus petals, whose waist is beautified by a golden belt, who is crawling towards His mother when she calls Him, and who is about to get new teeth.

TEXT 6.23

sphuran nīlāmbhoja dyutimaruṇapāthoja nayanaṁ
calad barhāpīḍaṁ karakalitahaiyaṅgavalavam
kvaṇat kāñcīpādāṅgadamanugavatsaiḥ parivṛtaṁ
smarāmi smerāsyaṁ madhumathanam ārabdhanaṭanam

I meditate on smiling Śrī Kṛṣṇa, whose bodily color is like a fully-blossomed blue lotus, whose eyes are like reddish lotus flowers, whose hair is decorated with peacock feathers, who holds butter in His hands, whose waist is decorated with a waistband that makes a tinkling sound, whose lotus feet are decorated with ankle bells, who is surrounded by His cowherd friends, and who is engaged in dancing.

TEXT 6.24

līlā-lāsya kalāmadālasa gataṁ gaṇḍasphurat kuṇḍalaṁ
govṛndānupadānugaṁ saha naṭad gopālavālairvṛtam
kukṣau pātadhatiṁ kare ca laguḍīṁ veṇuṁ pratodaṁ kare
dhenuc chandana-dāma vaddha cikuraṁ gopālam ālokaye

I gaze on cowherd boy Kṛṣṇa, whose movements are very slow due to the pride of being expert in performing pastimes, whose ears are decorated with brightly shining earrings, who is surrounded by His dancing cowherd friends, who has tied His own hair with the rope that is used to tie the legs of the cows, who is dressed in yellow clothes, and who holds a stick and a flute in His hands.

TEXT 6.25

agre gāvas tad anucalitāstulyaveśāḥ kiśorāḥ
madhye matta dviradagamanau līlayāndolitāṅgau
picchapāḍau dhṛtamuralikāsṛṇgavetrau smitāsyau
goṣṭhakrīḍārabhasacapalau rāmakṛṣṇau smarāmi

I meditate upon Kṛṣṇa and Balarāma, who are smiling, who are surrounded by the cows and beautifully dressed cowherd boys, who are walking like mad elephants, who have peacock feathers on Their heads, whose hands are decorated with flutes, horns, and sticks, and who are busy playing in the pasturing ground.

TEXT 6.26

ghanasnigdhaśyāmaṁ tadadharapuṭāsaktamuralī-
ravotkarṇair vatsair mukha-galitadugdhaiḥ parivṛtaṁ
kvacit krīḍāsaktaṁ sama guṇavayoveśa lalitaih
kiśorai rgopālaṁ vidhṛtavanamālaṁ smara sakhe

O friend! Please meditate on the cowherd boy Śrī Kṛṣṇa, who is wearing a garland of forest flowers, whose form is blackish like a new cloud, who is eager to hear the sound of His own flute, who is surrounded by calves with traces of milk in their mouths, and who is enjoying various sports with His companions who are equal to Him in age, qualities, and dress.

TEXT 6.27

līlā cālita pāda padmam udayad bhaṅgī tribhaṅgī yutam
nṛtyantaṁ karatāla tāṇḍava juṣāṁ madhye kuraṅgīdṛśām
smerāsyaṁ cala-kuṇḍalaṁ murali-kapātraikahastāmbujaṁ
rādhāyāḥ karapal lavāñcitakaraṁ dhyāyed ghanaśyamalam

One should meditate on Śrī Kṛṣṇa, whose bodily color is like a new cloud, whose lotus feet are in harmony with His pastimes, who possesses a threefold bending form, who has a smiling face, whose earrings swing to and fro, who holds a flute in one hand and places His other hand in the hand of Śrī Rādhikā. In this way He dances in the midst of the *gopīs* who dance and clap their hands.

TEXT 6.28

gopyaṁse nihitaikavāhum apareṇām-bhojamā-vibhrataṁ
cañcac-candra-kacūḍamāyatadṛśaṁ matte-bhalīlāgatam
bhrāmyad bhṛṅga kulānukūjita-galadvyālalanīpasrajaṁ
cetaḥ śyāma sudhārasaṁ kam api me pātuṁ balādicchati

My heart yearns to forcibly drink the nectar of that blackish personality Śrī Kṛṣṇa, who has one hand placed on the shoulder of a gopī while the other hand is decorated with a lotus flower, who has put peacock feathers on His head, who has broad eyes, whose movements are like a maddened elephant, and whose neck is decorated with a garland of kadamba flowers which is surrounded by humming bees.

TEXT 6.29

gopīnāṁ kuca kuñkumāñ kita hṛdaṁ netrāñjanāktādharaṁ
tāmbulāruṇagaṇḍadeśamalike sindūrareṇūj jvalam
prātaḥ kuñja kuṭiratastvaritamāgac chantamātmālayaṁ
gopīnām upahāsalajjita-mukhaṁ dhyāyed yaśodā-sutam

One should meditate on the transcendental son of Yaśodā Devī. His chest is decorated with kuṅkuma from the breasts of the gopīs, His lips are decorated with the ointment that the gopīs applied on their eyes, His cheeks are decorated with reddish marks from the gopīs' lips as a result of their chewing betel-nuts, and His forehead is decorated with the marks of the gopīs' vermillion. He is returning home quickly in the morning from the groves of Vṛndāvana, and He is embarrassed having been teased by the gopīs.

TEXT 6.30

pīnodāra-caturbhujaṁ dhṛta gadā śaṅkhāripaṅkeruhaṁ
kāñcī kuṇḍala-hāra-kaṅkaṇa-dharaṁ samvīta-pītāmbaram
śrīvatsāṅkitam indranīlasubhagaṁ saṁsevitaṁ pārṣadaiḥ
śrīkīrttyādivibhūtibhiḥ parivṛtaṁ śrīvāsudevaṁ smaret

One should meditate upon the blackish personality Śrī Kṛṣṇa as Vāsudeva whose form has four beautiful arms, which hold a conch, disc, club, and lotus; who is decorated with a waistband, earrings, necklaces, bangles, yellow dress, and the mark of Śrīvatsa; and who is surrounded by His associates, His opulences, and His glories.

TEXT 6.31

sāndrānandam udārapīvarabhujā saṁsaktako dandakaṁ
mañjīrāṅgadahāra kuṇḍala dharaṁ dūrvādalaśyāmalam
dhyāyel lakṣmaṇa-sevitaṁ hanumatā saṁsevya-mānaṁ sadā
sītā dīrghadṛgañcalāñcita mukhaṁ rāmā-bhidhānaṁ mahaḥ

One should meditate upon that ecstatic personality known as Śrī Rāma, whose bodily hue is greenish like the newly-grown durba grass, whose two strong enchanting arms are decorated with a bow and arrow, whose lotus feet are decorated with ankle bells, whose arms are decorated with armlets, whose neck is decorated with necklaces, whose ears are decorated with earrings, who is being served by Lakṣmaṇa and Hanumān, and who is

constantly being gazed at by Sītādevī from the corner of Her half-closed eyes.

TEXT 6.32

evaṁ sarveṣu bhūteṣu vasantaṁ sarvataḥ samam
ātmanyarpitam ātmānaṁ vāsudevaṁ smaredbudhaḥ

In this way intelligent persons should meditate upon the Supersoul, Lord Vāsudeva, who is situated in their own heart and in the heart of everyone.

TEXT 6.33

ityātmānamaharniśaṁ bhagavato rūpāmṛte majjayaṁstattat
karma guṇanu-rūpam athavā nāmāmṛtaṁ sampiban
nityonmīladamandasāndraparam ānandāmṛtāpyāyito
jantur naiva duranta-duḥkhada hanair dahyeta bāhyāntaraiḥ

Those who constantly absorb their minds on the form of Lord Śrī Hari, who drink the nectar of His holy names that are attributed to Him according to His various pastimes and qualities, and who become fully satisfied by the ever-increasing nectarean bliss, will never again be burnt by the fire of material miseries.

TEXT 34

itthaṁ hari smṛti nirasta-samasta-tāpās
tad-bhāva bhāvitadhiyaḥ svavaśendriyaughāḥ
śraddhānvitāḥ parama sammadamatta cittāḥ
śrī kṛṣṇa pāda bhajane ‘dhikṛtā bhavanti

Those persons who constantly remember Śrī Hari in this way, will be devoid of all miseries. Their hearts will be absorbed in thoughts of the Lord, their senses will be conquered, they will be faithful, and they will become maddened by ecstatic love.

Thus ends the translation of the sixth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 7 The Glories of Serving the Lord's Feet

Serving the lotus feet of Śrī Hari in the form of worshiping Him with various opulent ingredients; the glories of the worshiper; the process of serving the Lord's lotus feet; the result of worshiping the Lord's feet; the author's humble prayer; and the glories of serving the lotus feet of the devotees.

TEXT 7.1

atha pādasevanam āha—
tat karma-viṣṭa-cetobhi rupacārair nṛpocitaiḥ
paricaryā murārāteḥ pādasevanam ucyate

The author now describes the symptoms of serving the lotus feet of the Lord:
Worshiping Śrī Kṛṣṇa with opulent ingredients for His pleasure by those who are attached to this activity is known as pādasevana.

TEXT 7.2

saṁsevate ya iha kṛṣṇa-padāravindaṁ
nityaṁ tad-arpita-manaś ciram apramattaḥ
andhī-kṛtākhilam apohya tamaḥ-samudraṁ
śreyaḥ paraṁ sa labhate munibhir durāpam

Those who are fully absorbed in Lord Kṛṣṇa and carefully serve His lotus feet, day and night, cross beyond the dark ocean of ignorance and obtain the most auspicious abode of the Lord, which is rare even for the great sages to achieve.

TEXT 7.3

teṣām eva manāḥ punar na labhate saṅgaṁ bhavāmbhonidhau
tāpās tan na parābhavanti sahasā kleśā jitāḥ pañca taiḥ
teṣām unmiṣati svayaṁ bhagavatas tattvāvabodho harer
ye govinda-padāravinda-bhajanaṁ tan-mānasaḥ kurvate

Those who serve the lotus feet of Śrī Kṛṣṇa with full attention never again

become absorbed in the ocean of material existence. They are never defeated by the threefold miseries, and they conquer the five kinds of distresses. Knowledge of the Absolute Truth automatically manifests in their hearts.

TEXT 7.4

sthairya-gambhīrya-yuktena sadā sarva-sahiṣṇunā
mukta-dehābhimānena sevyaṁ kṛṣṇa-padāmbujam

The lotus feet of Śrī Kṛṣṇa are served by those who are always steady, grave, tolerant, and devoid of pride in their own bodies.

TEXT 7.5

tad eva kīdṛśam ity āha—
nijānubhāva-sākṣiṇim upala-daru-dhātv-ādibhir
yatheṣṭam upakālpitaṁ samavalambya mūrtiṁ hareḥ
sa eva bhagavān asāv iti nirasta-bheda-bhramā
bhajanti bhagavat-padaṁ bhava-viriñci-sañcintitam

The author now describes the process of Deity worship:
The devotees accept the Deity form of the worshipable Lord, which is made of stone, wood, or metal, as being directly the Lord Himself. In this way, without discrimination, they worship His lotus feet, which are meditated upon by Lord Brahmā and Lord Śiva.

TEXT 7.6

vicitra-bhavanodare lalita-divya-siṁhāsane
sukhoṣitam aharniṣaṁ nava-navopacārādibhiḥ
nṛpocita-vidhanato virahitānya-patyaṁ mudā
bhajanti bhagavat-padaṁ bhava-viriñci-sañcintitam

Those devotees constantly and opulently serve the lotus feet of the Supreme Lord with various fresh ingredients. The Lord is uniquely situated on a divine throne within a beautiful temple, and His lotus feet are meditated upon by Lord Brahmā and Lord Śiva.

TEXT 7.7

vibodha-patu-gītakair uṣasi manda-mandoditair

vibodhya sukha-nidritāṁ lalita-gīta-vādyādibhiḥ
yathokta-samayocitair anubhavānvitaiḥ karmabhir
bhajanti bhagavat-padaṁ bhava-viriñci-sañcintitam

In the early morning those devotees wake Śrī Hari, who was sleeping happily. They chant appropriate mantras and prayers for waking the Lord and play sweet musical instruments. By performing various duties for His satisfaction, they serve the lotus feet of the Lord, which are meditated upon by Lord Brahmā and Lord Śiva.

TEXT 7.8

nānā-ratnābharaṇa-vasanair divya-gandhāṅgarāgair
ākalpānāṁ racana-vidhinā dhūpa-dīpaiś ca ramyaiḥ
kāla-prāptair niyata-vidhibhir dravya-jātaiś ca divyaiḥ
saṁsevante vimala-matayaḥ pada-padmaṁ murāreḥ

Those pure hearted devotees serve the lotus feet of Śrī Kṛṣṇa according to proper rules and regulations by offering many opulent ingredients such as jeweled ornaments, exquisite garments, fragrance, sandalwood paste, tilaka, kuṅkuma, incense, and ghee lamp.

TEXT 7.9

gṛhādi-parimarjana-snapana-pāda-ṣaucāsana-
srag-ambara-vibhūṣaṇaiḥ sumadhurānna-pānārhanaiḥ
tathā śayana-vījanair naṭana-gīta-vādyādibhir
bhajanti bhagavat-padaṁ bhava-viriñci-sañcintitam

Those devotees cleanse the temple of Śrī Hari, bathe the Lord, wash His lotus feet, offer Him a throne, flower garlands, garments, ornaments, palatable foodstuffs and beverages. They fan Him, sing, dance, and play musical instruments, perform ceremonies, and put Him to rest. In this way they serve the lotus feet of the Lord, which are meditated upon by Lord Brahmā and Lord Śiva.

TEXT 7.10

ārāma-citra-bhavanair gṛha-dīrghikābhiḥ
paryaṅka-yāna-savītana-ṣītātapātraiḥ
ātmānurūpa-vibhavācaritopacāraiḥ

śaśvad bhajanti bhagavantam ananya-cittāḥ

With undeviated attention and according to their capacity, the devotees constantly serve the Lord by making nice gardens, building temples, digging ponds, making wooden beds and palanquins, and putting up canopies and white umbrellas.

TEXT 7.11

yātrā-mahotsava-vidhir vividho 'numāsaṁ
parvānumoda-rabhasaṁ prativāsaraṁ ca
saṅkīrtanotsava-vidhānam anukṣaṇañca
prītyai harer anudinaṁ kriyate ca dāsaiḥ

To please Śrī Hari, the devotees hold numerous festivals every month. They hold ecstatic festivals on every occasion and continuously perform saṇkīrtana.

TEXT 7.12

grīṣme payoviharanānila-sevanādyaiḥ
śrīkhaṇḍa-lepa-bahu-vījana-ratna-mālyaiḥ
susnigdha-bhojana-himāṁṣu-karābhimarṣaiḥ
sevāṁ harer vidadhate vibhavānurūpam

According to their ability, the devotees serve the Lord during the summer by placing Him on a boat, by taking Him out on procession, by applying sandalwood on His body, by fanning Him with a cāmara, by decorating Him with jeweled necklaces, by offering Him palatable foodstuffs, and by bringing Him out into the pleasant moonlight.

TEXT 7.13

varṣāsu gūḍhatara-harmya-talādhivāsa-
mandoṣṇa-nirmala-jala-snapana-kriyābhiḥ
saṁyāva-sūpa-guḍa-pūpa-yutopahāraiḥ
sevāṁ harer vidadhate vibhavānurūpam

During the rainy season they keep the Lord in an opulent place, bathe Him with pure warm water, offer Him purīs cooked in ghee, vegetable soup, and cakes made with tasty condiments. In this way, they serve Lord Śrī Hari according to their ability.

TEXT 7.14

grīṣmartuvac charadi caiva hime tu vahni-
bālārka-sevana-satūla-pati-navānnaiḥ
taptodaka-snapana-dhūpa-viśeṣa-vastraiḥ
sevāṁ harer vidadhate vibhavānurūpam

During autumn the devotees serve Śrī Hari exactly as they do in the summer. During the winter they put a fire inside the temple room, and they sometimes take the Lord outside to enjoy the morning sun. They bathe the Lord with warm water, dress Him with soft woolen clothes and opulent outfits, offer Him newly-grown rice, and offer Him incense, according to their ability.

TEXT 7.15

evaṁ vidhiṁ śiśira eva ca mādhave tu
puṣpāḍhya-kānana-vihāra-madhu-dravādyaiḥ
puṣpoccayāvacaya-phalgu-vilāsa-malyaiḥ
sevāṁ harer vidadhate vibhavānurūpam

In the spring the devotees take the Lord on a procession to a flower garden, offer Him drinks made with honey, decorate Him with fragrant flowers, offer Him colored powders and a garland of forest flowers. In this way they serve Śrī Hari according to their ability.

TEXT 7.16

premānurāga-paramādara-gauravāḍhya
sad-bhāva-bhāvita-manā na manāg upekṣya
saprāśrayaṁ sarabhasaṁ yuvatīva kāntaṁ
śaśvan mukinda-caraṇaṁ bhajatīha bhaktaḥ

Like a wife who constantly serves her husband, the devotees serve the lotus feet of Śrī Hari with attachment, affection, respect, honesty, humility, and eagerness.

TEXT 7.17

ātmeva putra iva mitram iva priyeva
svāmīva sad-gurur ivāpta iveha devaḥ
prīty-ādara-praṇaya-gaurava-bhakti-bhāvaiḥ

saṁsevyate sumatibhir bhagavān ajasram

The Lord is constantly served by the pure-hearted devotees with love, affection, respect, attachment, and devotion, just as if He were their own sons, their friend, their wife, their husband, their bonafide spiritual master, or benefactor.

TEXT 7.18

kiṁ ca—
na calatu viṣayābhimatta-citto mama
pada-paṅkaja-bhaktitaḥ kadāpi
harir iti karuṇaḥ parīkṣako vā
harati dhanaṁ bhajato 'pi bhakta-bandhuḥ

The Lord desires that His devotees never become distracted from devotional service to His lotus feet and attached to material enjoyments. With this desire, or to test His devotees who are engaged in His service, Lord Śrī Hari, who is merciful and the friend of His devotees, takes everything away from them.

TEXT 7.19

yady evam astu sa tathāpy akhilair vihīnas
tat-saṅgi-saṅga-nirato gata-duḥkha-śokaḥ
svacchanda-labdha-phala-pallava-puṣpa-toyaiḥ
svairaṁ karomi bhagavad-bhajanaṁ vane 'pi

If the Lord acts like this and all my possessions are taken away, I will not lament or feel any pain. I will certainly worship Him in the association of the devotees by offering Him fruits, leaves, flowers, and water, which are easily available in the forest.

TEXT 7.20

no sevayāmi dhaninaṁ caṭubhir vacobhiḥ
saṁstaumi naiva tam ahaṁ kṣudhito 'ti-dīnaḥ
dahye na ca svajana-durvacanānalena
kṛṣṇāṅghri-padma-madhupo vipinaṁ prayātaḥ

I am a bumblebee attached to the lotus feet of Śrī Kṛṣṇa and a resident of the forest. Therefore I will not serve rich people with flattering words. I will

not glorify them even if I am poor and hungry, nor will I be burnt by the fire of unpleasant words from my relatives.

TEXT 7.21

dārāgāra-suhṛt-sutādibhir abhityakto vimukto dhanais
tatrādho bhavane manoratham api tyaktvāpta-sat-saṅgamaḥ
śakair eva vanodbhavaiḥ kim athavā bhaikṣeṇa kukṣiṁ bhariḥ
kutrāpy āyatane vane ‘pi bhagavat-pādaṁ bhaje śaśvatam

I will give up my wife, children, friends, house, wealth, and household activities. I will maintain my livelihood with whatever alms I can collect by begging or with whatever fruits and vegetables I can collect from the forest. I will associate with devotees, live anywhere, even in the forest, and serve the lotus feet of the Lord.

TEXT 7.22

no kāñcanair na maṇibhir na ca gandha-mālyair
miṣṭānna-pāna-rucirāmbara-cāmarair vā
bhaktyaiva kevalam ananyatayā svabhāva-
bhāvāḍhyayā madhuripur vaśam añcatīha

In this world the Supreme Lord Madhusudana is not controlled by gold, diamonds, cāmara, sandalwood paste, flower garlands, attractive dresses, sweet rice, or drinks. Rather He is controlled by His devotees’ spontaneous, undeviated loving devotional service.

TEXT 7.23

tasmād vane ‘pi bhavane ‘pi tad icchayāhaṁ
puṣpaiḥ phalair api payobhir ayatna-labdhaiḥ
pūrvoditair vividha-bhoga-vaśair vilāsaiḥ
saṁsevayāmi śaraṇaṁ caraṇaṁ murāreḥ

Therefore simply by His desire, I will serve His lotus feet either at home or in the forest with various opulent ingredients or with easily available flowers, fruits, and water.

TEXT 8.24

atha sampada-matta-cetasāṁ

svaparābhinna-dhiyāṁ nisargataḥ
bhagavad-vapuṣāṁ karomy ahaṁ
mahatām eva padānusevanam

I will serve the lotus feet of the devotees of Lord Kṛṣṇa, who are as good as the Lord Himself. The devotees do not discriminate between themselves and others, and are never intoxicated by material happiness.

TEXT 7.25

kratubhir vibudhān upāsate
paralokāśrayino 'lpa-medhasaḥ
sudhiyas tu dayārdra-mānasān
bhuvi sākṣād amareśvarān sataḥ

Only the less intelligent people of this world perform sacrifices to serve the demigods, who are situated in the heavenly planets. Intelligent people serve the kind-hearted saintly devotees, who are directly empowered by Lord Kṛṣṇa, the master of the demigods.

TEXT 7.26

hari-bhakti-raso 'sti nāsti vo-
bhayayaivārhati sevituṁ sataḥ
sati khalv anusevanaṁ satāṁ
phalam asyāsati mūla-kāraṇam

Whether devotional service to Hari is present in the heart or not, one should serve the saintly devotees. If devotional service to Hari is present in the heart, one will attain service to the saintly devotees. If devotional service to Hari is not present in the heart, then by serving the saintly devotees, one will attain devotional service to Lord Hari.

TEXT 7.27

manasaḥ pariśodhanaṁ paraṁ
bhava-saṅgasya samūla-ghaṭanam
hari-bhakti-rasasya sādhanaṁ
mahatām eva padānusevanam

By constantly serving the lotus feet of great devotees, one's heart becomes purified, one's association with material existence is totally uprooted, and

one obtains the treasure of loving devotional service to Śrī Hari.

TEXT 7.28

hari-bhakti-viśeṣa-hetavaḥ
kaluśonmūlana-dhūma-ketavaḥ
bhava-sāgara-pāra-setavo
vijayante mahad-aṅghri-reṇavaḥ

The particles of dust from the lotus feet of great devotees are the cause for receiving devotional service to Śrī Hari. Those dust particles are like fire for destroying sinful reactions, and the bridge for crossing the material ocean.

TEXT 7.29

iti pariniyata-kriyā-kalāpaiś
caraṇa-niśevana-śānta-śuddha-cittaḥ
vidadhati param arcanaṁ mahantaḥ
praṇaya-natāṅghri-yugasya dānavāreḥ

The broad-minded devotees serve the lotus feet of the Lord by prescribed activities. In this way they become peaceful, purified, and worship the lotus feet of Śrī Hari, which are controlled only by love and affection.

Thus ends the translation of seventh chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 8 Worship of the Deity Form

The worship of the Deity form of Śrī Hari with various ingredients by the members of all **varṇas** *and* **āśramas** *who are duly initiated in the* **pañcarātrika** *system; the glories of the worshipers; the two processes of worship; the process of meditation; the process of offering various foodstuffs; the worship of the devotee; the process of putting the Lord to rest; and honoring the Lord's remnants.*

TEXT 8.1

athārcanam āha
upacāraiḥ śoḍaśabhir yathāvidhi yathākramam
saṁpūjanaṁ murārāter arcanaṁ parikīrtitam

The author now describes the process of arcana:
To properly worship Śrī Hari with sixteen ingredients according to the rules and regulations is called arcana.

TEXT 8.2

yajñān vihāya nikhilān akhilātma-nāthaṁ
ye sammadena harim eva yajanti dhīrāḥ
iṣṭāḥ surarṣi-pitṛ-bhūta-narāḥ samastā
neṣṭvāpi tais tri-jagad eva yatheṣṭam iṣṭam

Intelligent persons no longer perform Vedic sacrifices to please the demigods. They simply worship Śrī Hari with love. Though they do not worship the demigods, sages, forefathers, human beings, or other living entities, all these entities automatically worship them. Such intelligent people can sufficiently satisfy the three worlds.

TEXT 8.3

abhyarcite madhuripau nikhilātma-hetau
tṛptaṁ bhavetri-jagad eva kim atra citram
citrāṇi yāni vadane parinirmitāni
tāny eva bhānti niyataṁ pratibimbite 'pi

The Supreme Lord, Śrī Hari, is the Supersoul of the entire world and the original cause of everything. It is not, therefore, at all wonderful that the three worlds are automatically satisfied if He is worshiped. Just as the decorations on one's face are automatically seen on one's reflection in a mirror.

TEXT 8.4

govindam ānanda-sudhā-samudraṁ
brahmeśa-pūjyaṁ paripūjayed yaḥ
deveśa-kāmyāpi tam eva lakṣmīs
trailokya-pūjyaṁ svayam āśrayeta

Lakṣmī is the goddess of fortune. Her blessings are sought after by the demigods, and She is worshiped throughout the three worlds. She personally takes shelter of a person who worships Śrī Hari, who is the ocean of nectarean bliss and is worshiped by Lord Brahmā and Lord Śiva.

TEXT 8.5

arcanti ye bhāgavatāś caraṇāravindaṁ
śraddhānvitāḥ parama-yogi-janair vimṛgyam
te mukta-koṭi-jananārjita-karma-bandhāḥ
pāre bhavāmbudhi sudhāmbunidhiṁ labhante

The lotus feet of Śrī Hari are sought after by great yogīs. Those who faithfully worship the lotus feet of Śrī Hari, become liberated from the bondage of their fruitive activities and they attain the ocean of transcendental nectar which lies beyond the ocean of material existence.

TEXT 8.6

kṛta-puṇyāḥ sabhāgyās te kṛtārthā eva te matāḥ
mukundaṁ pūjayiṣyāma iti yeṣāṁ manasy api

"I will worship Lord Mukunda." Those whose hearts are determined with such a resolution are pious, fortunate, and fully satisfied.

TEXT 8.7

yan-nāmoccaraṇād eva sadyo mucyate bandhanāt
pūjārambhe kṛte cāsya kim anyad avaśiṣyate

Just by chanting Lord Kṛṣṇa's holy names a person is immediately liberated from material bondage. Then what can be said of a person who worships Him with devotion!

TEXT 8.8

akāmāś ca sakāmāś ca mokśa-kāmās tathāpare
arcanti kevalaṁ bhaktyā bhakta-kalpa-drumaṁ harim

Whether full of material desires, free from material desires, or desiring liberation, intelligent persons faithfully worship Śrī Hari, who is like the desire tree which fulfills the desires of the devotees.

TEXT 8.9

sarve 'py āśramino varṇā dīkṣām ācārya tantrikīm
tad-uktena vidhānena pūjayanti janārdanam

The members of all the varṇas and āśramas may take initiation and worship Śrī Hari according to the rules and regulations prescribed in śāstras.

TEXT 8.10

tad yathā—
snāto 'ti-śuddha-vasano jala-dhauta-pādaḥ
prācīmukhas tilakam ujjvalam ādadhānaḥ
ācanta atta-kamalāsana āsana-stho
baddhāñjalir guru-gaṇādhipatīn namasyet

The author now describes the process of worshiping the Lord:

A person should take a bath, put on clean cloth, mark his forehead with tilaka, sit properly facing the east with folded hands, offer obeisances to his guru and also to great personalities such as Gaṇapati and the four Kumāras.

TEXT 8.11

sādhāram argha-pātraṁ ca pādya-pātrañca vāmataḥ
puṣpa-naivedya-saṁbhāran nija-dakṣinato nyaset

Then one should place the pot of arghya and pādya on his left side, and flowers and foodstuffs on his right side.

TEXT 8.12

vidhāya śuddhātmani bhūta-śuddhiṁ
nyāsādikaṁ prāṇa-vidhāraṇaṁ ca
yathokta-pūjām iha dānavāreḥ
kurvanti sarve rahitā vikalpaiḥ

One should purify himself, his body, and his hands, and regulate his breathing through prāṇāyāma. In this way one should become free from any doubt and worship Śrī Hari according to the rules and regulations.

TEXT 8.13

nānā-vikalpaiḥ saṅkalpair yeṣāṁ kāluṣitaṁ manaḥ
prāṇāyāma-śatenāpi te na śuddhim avāpnuyuḥ

Those whose hearts are polluted by various material desires and doubts can never become purified, even if they perform prāṇāyāma exercises hundreds of times.

TEXT 8.14

mānasaṁ cātha bāhyaṁ ca pūjanaṁ dvi-vidhaṁ matam
pratimādau kṛtaṁ bāhyaṁ mānasaṁ ca dhiyātmani

There are two types of worship, namely, external and within the mind. Worship offered to a Deity of the Lord is called external worship, and worship offered to the Lord with one's heart and intelligence is called worship within the mind.

TEXT 8.15

tatrādau mānasīṁ pūjām ācaret susamāhitaḥ
sthira-buddhir yathākāmaṁ kṛṣṇaṁ dhyāyan yathoditam

A person whose mind is controlled and steady should meditate on the particular form of Śrī Kṛṣṇa that he cherishes, and he should worship Him within the mind.

TEXT 8.16

śuddhātmā suvaśī-kṛtendriya-gaṇo buddhyaiva saṁśuddhayā
pratyāhṛtya mano bahir viṣayato nirmukta-saṅkalpakaḥ
svātmany eva sadā vasantam akhilātmānaṁ sukhāmbhonidhiṁ

dhyātvā nanda-tanūdbhavaṁ kṛta-matiḥ pādyādibhiḥ pūjayet

A pure self-controlled intelligent person should withdraw his mind from the external sense objects by the strength of his pure intelligence. Free from all material desires, he may meditate within his heart upon the son of Nanda, who is the ocean of transcendental bliss and the Supersoul of all living entities. He should meditate on worshiping the Lord by offering water to wash His feet, and perform many other services.

TEXT 8.17

tad yathā—
candrāvadātaṁ lasad-aṣṭa-pātraṁ
smaret praphullaṁ hṛdayāravindam
tatra sthitaṁ sāndra-sukhāmburāśiṁ
hariṁ smaret pūrva-nirukta-rūpam

The author describes the process of meditation:
First, in one's heart, one should meditate upon a fully-blossoming moonlike white lotus flower consisting of eight petals. Then one should meditate on Śrī Hari, who is the ocean of happiness, and who is situated on that lotus flower.

TEXT 8.18

vakṣyamāna-kramenaiva mānasa-sthair upāyanaiḥ
svātmani paramātmānaṁ kṛṣṇam vidhivad arcayet

Thereafter, according to the above mentioned process, one should gradually worship the Supersoul, Śrī Kṛṣṇa, by mentally offering various ingredients.

TEXT 8.19

tata unmīlya nayane puraḥ santaṁ muradviṣam
yajed upāyanair bāhyair anindaiḥ svayam āhṛtaiḥ

One should open his eyes and worship the enemy of the Mura demon, Śrī Hari, in His Deity form, who is present before him. He should personally offer the actual ingredients which he has collected, without committing offenses.

TEXT 8.20

tad evāha—
asau hi sākṣād bhagavān sa evety
akhaṇḍa-viśvāsa-vivṛddha-bhāvaḥ
tadīya-mūrtiṁ dṛśadādikāptaṁ
premṇā yajeta snapanāsanādyaiḥ

The author now describes the process of external worship:
"He is directly the Supreme Lord." Those who have undivided faith and determination in these words should lovingly worship the Deity form of the Lord by bathing Him and offering Him different items such as an āsana.

TEXT 8.21

tatra kramaḥ—
śaṅkhādi-pātre vidhivat sthāpayitvārghyam uttamam
puṣpāñjalim upādāya kṛṣṇaṁ dhyāyed yathoditam

The author describes the gradual process for this worship:
First, one should place nice arghya in a conchshell, and taking flowers in his hands, one should meditate upon the above mentioned form of Śrī Kṛṣṇa.

TEXT 8.22

vidhivat pūjite pīṭhe aṣṭa-pātrāmbujāṅkite
sthāpayitvā murārātiṁ tad eva vinivedayet

One should place the Deity of Śrī Kṛṣṇa on an āsana marked with an eight-petalled lotus flower. One should then offer suitable prayers.

TEXT 8.23

tataḥ svāgatam āpṛcchyā pādyādyaiḥ kramaśo mudā
yathāvidhi-kṛta-nyāsaṁ govindaṁ paripūjayet

Thereafter, one should properly welcome the Lord by making gestures with one's hands, and worship Him with love by offering ingredients like pādya.

TEXT 8.24

pādyaṁ pādābjayor dadyāt yathoktārghyaṁ ca mūrdhani
ācamanīyaṁ ca vadane madhuparkaṁ tathaiva ca

One should offer pādya at the lotus feet of Śrī Hari, arghya to His head,

ācamanīya and madhuparka to His mouth.

TEXT 8.25

punar ācamanīyañca snānīyaṁ ca suvāsitam
pīte ca vāsasi dhaute vāsite viniyojayet

One should again offer ācamanīya to the Lord, bathe Him with perfumed water, and dress Him with clean, perfumed, yellow garments.

TEXT 8.26

hāra-kuṇḍala-keyūra-mañjīra-mukuṭādikam
nānālaṅkāraṇaṁ haimaṁ yathāśakti nivedayet

One should decorate the Lord with necklaces, earrings, armlets, anklets, a crown, and other golden ornaments according to one's ability.

TEXT 8.27

karpūrāguru-kastūri-bhadraśrī-kuṅkumādikam
nāti-dravaṁ nāti-ghanaṁ dadyād gandhaṁ manoramam

One should offer to the Lord sandalwood paste mixed with camphor, aguru, deer musk and kuṅkuma which are neither too liquid or too thick.

TEXT 8.28

tulasī-mālatī-jāti-karavīrāmbujottaram
puśpaṁ sugandhi viśadaṁ candanārdraṁ nivedayet

Then one should offer the Lord fragrant flowers such as mālatī, jāti, karavīra, and lotus as well as tulasī leaves and other tender flower buds dipped in sandalwood paste.

TEXT 8.29

tulasīṁ padayor eva śirasy eva saroruham
vana-mālyaṁ gale dadyāt sarvāṅge kusumāñjalim

One should place tulasī leaves at the Lord's lotus feet, lotus flowers on His head, a garland of forest flowers on His neck and other flowers all over His body.

TEXT 8.30

uccaiḥ parimalaṁ dhūpaṁ guggulāguru-saṁbhavam
ujjvalaṁ ghṛta-dīpaṁ ca ādhāra-sthaṁ nivedayet

One should offer greatly fragrant incense made of guggula and aguru, and then one should offer a burning ghee lamp to the Lord, who is seated on the throne.

TEXT 8.31

tato haiyaṅgavīnāḍhyaṁ dadhi-kṣīra-sitānvitam
caturvidhaṁ ca naivedyaṁ svarṇa-pātre nivedayet

On a golden plate one should place four types of foodstuffs, namely, those to be licked, chewed, drunk, and sucked. They should be prepared with fresh ghee, yogurt, milk, and sugar, and then one should offer them to the Lord.

TEXT 8.32

śuddhaṁ svacchaṁ ca pānīyaṁ suśītalaṁ suvāsitam
bhṛṅgāra-saṁbhṛtaṁ dadyāt tathaivācamanīyakam

One should offer cool, perfumed, pure, crystal-clear drinking water to the Lord and also offer a pitcher of water for His ācamanīya.

TEXT 8.33

tataḥ susaṁskṛtaṁ śuddhaṁ karpūrādi-suvāsitam
tambūlam uttamaṁ dadyāt svarṇa-saṁpuṭakā-hitam

After this one should offer the Lord pure refined fragrant betel-nuts with camphor, placed in a golden box.

TEXT 8.34

cāmara-vyājana-cchatra- śāyya-yānasanādikam
nānā-vidhopāyanaṁ ca yathālabhaṁ nivedayet

One should offer the Lord gifts such as an umbrella, a bed, a mode of conveyance, and a sitting place, and one should fan Him with a cāmara.

TEXT 8.35

tato mukha-sthāṁ muralīṁ vana-mālāṁ hṛdi sthitām
śriyaṁ ca kaustubhaṁ cāpi śrīvatsaṁ cārcayet kramāt

One should worship the Lord's flute, His garland of forest flowers, goddess Lakṣmī, the Kaustubha gem, and the Śrīvatsa mark.

TEXT 8.36

tataḥ puṣpāñjalīn dadyāt pañca-kṛtvaḥ padāmbuje
pīṭha-padme tato 'bhyarcet śrīdāmādīn suparṣadān

One should offer flowers at the lotus feet of the Lord five times, and then worship His associates headed by Śrīdāmā, who are seated behind the Lord.

TEXT 8.37

tato japtvā yathāśakti tarpayitvāṣṭadhā ca tam
īśāne śeṣa-puṣpādyair viśvaksenaṁ ca pūjayet

Then one should chant mantras and offer prayers to the Lord, and with the remaining flowers and other ingredients, one should worship Lord Viṣvakṣena who resides on the north-east side of the Lord.

TEXT 8.38

tato gandhākṣataiḥ puṣpair arcitaṁ madhura-dhvanim
ghaṇṭāṁ cottama-śaṅkhaṁ ca vādayec ca svayaṁ budhaḥ

After this one should worship the Lord with sandalwood paste and unbroken flowers, and ring the bell and blow the conchshell to produce a sweet sound.

TEXT 8.39

tataḥ ślaghyaiḥ stavaiḥ stutvā kṛtvā nīrājanādikam
kṛṣṇaṁ pradakṣiṇī-kṛtya daṇḍavat praṇamed bhuvi

Thereafter one should offer suitable prayers, offer āratī, circumambulate Śrī Kṛṣṇa, and offer obeisances to Him.

Texts 8.40-41

tataḥ prasādayet kṛṣṇaṁ patitvā tat-padāntike
prasīda jagatāṁ nātha prasīdeti punaḥ punaḥ
grastaṁ kāla-bhujāṅgena nimagnaṁ bhava-sāgare
dīna-bandho dayā-sindho prapannaṁ paripāhi mām

Then, having fallen at the lotus feet of Śrī Kṛṣṇa, one should try to please Him by reciting the following prayers, "O Lord of the universe! Kindly be pleased with me. O friend of the poor, O ocean of mercy, I am drowning in the ocean of material existence and I am being swallowed by the serpent of time. Therefore I am taking shelter of You. O my Lord, please protect me."

TEXT 8.42

itthaṁ prasādya govindaṁ praṇamya ca punaḥ punaḥ
mudrāḥ pradārśayed veṇu-vana-malāmbujādibhiḥ

In this way one should please Śrī Hari and repeatedly offer obeisances to Him. Then one should perform various mudrās (gestures) in front of the Lord and offer Him a flute, a flower garland, lotus flowers, and many other things.

TEXT 8.43

samāpyaivaṁ-vidhāṁ pūjāṁ sabhājitam athācyutam
adhyāsayet sukha-sparśa-śayanīya-tale 'male

After worshiping Śrī Kṛṣṇa in this way, one should place Him in a pure, comfortable soft bed.

TEXT 8.44

nirmālyam āghrāya manobhirāmaṁ
vidheyam ānandibhir uttamāṅge
pītvā sudhā-kalpam atho murāreḥ
pādodakaṁ mūrdhni samarpanīyam

One should happily smell the attractive flower garland that has been offered to the Lord and place those flowers on one's head. One should drink the nectarean water that has washed the lotus feet of Śrī Kṛṣṇa after touching it to one's head.

TEXT 8.45

vibhajya tad-bhakta-janeṣv avaśyaṁ
sudhāyamānaṁ munibhir durāpam
āsvādayed eva harer nivedyaṁ
tad-darśanānandathu-saṁbhṛto 'pi

The nectarean remnants of Śrī Kṛṣṇa, which are rare even for great sages to obtain, should be distributed to the devotees of the Lord, and one should personally relish them.

TEXT 8.46

kiñca—
asty evam arcana-vidhir vividhopacārair
bhāgyānvitair vitaranādibhir eva śakyaḥ
yaḥ kevalena tulasī-dala-mātrakena
kṛṣṇaṁ samarcayati so 'pi kṛtārtha eva

Actually, only fortunate persons are able to worship the Lord by offering various ingredients in this way, but anyone who simply worships Śrī Hari with tulasī leaves is also fortunate.

TEXT 8.47

iti kṛtācyuta-pada-yugārcano
vigata-māna-madādir akuṇṭha-dhīḥ
sa paripūrṇam ananta-sukhāmbudhiṁ
sapadi vanditum arhati mādhavam

Persons who are broad-minded and devoid of pride worship the lotus feet of Śrī Hari and thus become eligible to offer prayers to Śrī Kṛṣṇa who is the ocean of unlimited happiness.

Thus ends the translation of the eighth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 9 Offering Obeisances to the Lord

The process and glories of offering obeisances to Lord Hari with one's body, mind, and speech; and the process of offering prayers to the Lord.

TEXT 9.1

atha vandanam āha—
tat-pāda-padma-pravanaiḥ kāya-mānasa-bhāṣitaiḥ
praṇāmo vāsudevasya vandanaṁ kathyate budhaiḥ

The author now describes the symptoms of vandana:
Offering obeisances to Śrī Hari with body, mind, and speech by persons who are surrendered to His lotus feet is called vandana by the learned devotees.

TEXT 9.2

kiṁ vidyayā parama-yoga-pathaiṣ ca kiṁ tair
abhyāsato 'pi śataśo janibhir durūhaiḥ
vande mukundam iha yan-nati-mātrakena
karmāṇy apohya paramaṁ padam eti lokaḥ

What is the use of cultivating knowledge or practicing yoga birth after birth? It is extremely difficult to practice. By offering obeisances to Śrī Kṛṣṇa people can give up all material activities and attain the supreme destination.

TEXT 9.3

kṛṣṇe natis tanu-bhṛtām aśubhaṁ śubhaṁ vā
karmaughaṁ unmathayatīti kim atra citram
yan nīyate niyatam eva maṇi-prabheda-
sparśeṇa kevalam ayo 'pi hiraṇmayatvam

It is not at all wonderful that offering obeisances to Śrī Kṛṣṇa destroys all the reactions of one's sinful and pious activities. Just by the touch of a mundane touchstone even iron turns into gold.

TEXT 9.4

dūye na duḥkha-nivahair vividhair apīha
pūyeya tīrtha-salila-snapanaṁ vinaiva
dhūye na cāntaka-cirantana-daṇḍa-bhītyā
hūye na karma-nivahair yadi tan-namāmi

If I offer obeisances to Śrī Kṛṣṇa I will become purified without taking bath in a holy place. I will neither become afflicted by miseries, nor will I become frightened by the punishment of Yamarāja, nor will I be dragged by the fruitive activities into the path of material existence.

TEXT 9.5

kiṁ ca—
tam sarvataḥ samam ananta-sukhāmburāśiṁ
bhaktyānata-praṇayinaṁ nikhilādhināthām
tat-pāda-paṅkaja-rasāsava-gandha-lubdhā
vācā hṛdā ca vapuśā ca namanti dhīrāḥ

Being intoxicated by the fragrance of the honey-like beverage from the Lord's lotus feet, sober persons, with their bodies, minds, and speech, faithfully offer obeisances to Śrī Kṛṣṇa. He is affectionate to the surrendered souls, always equal to everyone, the ocean of unlimited happiness, and the Lord of the entire universe.

TEXT 9.6

cittena cetasi parisphurad eva nityaṁ
sarvātmakaṁ ca vacasā vapuśākhila-stham
vandanta eva kṛtinas caraṇāravindam
ānanda-sāndra-makarandam arindamasya

With their bodies, learned persons offer obeisances to the Lord, who is situated in all objects and is full of nectarean bliss. With their minds, they offer obeisances to Śrī Kṛṣṇa's lotus feet, which are constantly manifest in their hearts. With their speech, they offer obeisances to the Lord, who is situated in the heart of all living entities.

TEXT 9.7

tad yathā—
sphurad-amala-nakhendu-kānti-kāntaṁ

nava-kamalodara-śoṇimābhirāmam
kvaṇita-kanaka-nūpuraṁ prapadye
kiśalaya-komalam acyutāṅghri-padmam

The author now describes the process of vandana:
Let me take shelter of the lotus feet of Śrī Kṛṣṇa, which are as beautiful as newly blossomed lotus flowers. They are illuminated due to the effulgence emanating from His moonlike toenails. They are decorated with golden anklets, and are as soft as newly-grown buds.

TEXT 9.8

amala-kamala-padmarāga-ramyaṁ
nava-nananīta-śiriṣā-saukumaryam
dhvaja-kamala-yavāṅkuśādi-cihnaṁ
hari-caraṇāmbujam avyayaṁ prapadye

Let me take shelter of the lotus feet of Śrī Hari, which are as precious as the most valuable jewels, as soft as fresh butter and śiriṣā flowers, and which are marked with the signs of flag, lotus, barleycorn, rod for controlling elephants, and many other similar markings.

TEXT 9.9

vajrāṅkuśa-dhvaja-saroja-virājamānaṁ
rajyan-nakhendu-kiraṇa-dviguṇāruṇābham
mañjīra-mañjula-maṇi-dyuti-dīpitāṅgaṁ
vande ‘ravinda-nayanasya padāravindam

I offer my respectful obeisances unto the lotus feet of Śrī Kṛṣṇa, which are decorated with the marks of a flag, a thunderbolt, a rod for controlling elephants, and a lotus flower. They are doubly bright because of the rays from the Lord’s moonlike toenails and the effulgence from His anklets and jewels.

TEXT 9.10

līlā-lāsya-kalā-madālasa-gataṁ vṛndāvanāntaś-ciraṁ
go-vṛndānupadānugaṁ madhuratā-dhāmābhirāmāruṇam
sāndrānanda-rasākaraṁ vraja-vadhū-vṛndena saṁsevitaṁ
śrī-govinda-padāravindam atulānandāya vandamahe

To achieve the highest ecstasy, let us offer our respectful obeisances unto the lotus feet of Śrī Kṛṣṇa, which continually follow the cows in Vṛndāvana, and which move slowly due to the pride which is born from His dancing pastimes. Those lotus feet are the shelter of all sweetness. They are filled with transcendental mellows of ecstasy, and are served by the gopīs of Vraja.

TEXT 9.11

evaṁ sañcintayann eva jalpann eva muhur muhuḥ
sāśṭāṅgaṁ nipatan bhūmau vandetānanda-sāgaram

By meditating and offering prayers in this way, one should repeatedly offer obeisances to Śrī Kṛṣṇa by falling flat on the ground. He is the ocean of bliss.

TEXT 9.12

vidyā-tapo-'bhijanatā-dhana-sampadāder
mānaṁ madaṁ ca ripuvat parihṛtya dhīrāḥ
ākīṭam āśvapacam ātṛṇa-vidvarāhaṁ
sarvaṁ jagatkṣitiśu daṇḍavad ānamanti

Sober persons should give up pride which is born of education, austerity, high birth, wealth, and assets. Considering these things to be enemies, they should offer obeisances to the Lord by falling flat on the ground. They should offer obeisances to everyone, including insects, outcastes, hogs, and blades of grass.

TEXT 9.13

ākīṭa-brahmā-paryantaṁ yāvantaḥ sthīra-jaṅgamāḥ
kṛṣṇātmakān manyamānas tān sarvān praṇamed budhaḥ

Knowing that all animate and inanimate living entities from an insect up to Lord Brahmā are energies of Lord Kṛṣṇa, learned persons should offer them obeisances.

TEXT 9.14

itthaṁ carācara-guroḥ puruṣottamasya
śaśvat-praṇāma-parimarjita-śuddha-sattvāḥ

tat-pāda-padma-viṣaye rasikendriyaughā
dāsyaṁ harer vidadhate praṇayopahāraiḥ

Thus, by constantly offering obeisances and gifts of love to Śrī Hari, exalted devotees serve the Supreme Personality of Godhead, who is the spiritual master of both animate and inanimate entities.

Thus ends the translation of the ninth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 10 Self Surrender

The glories of the Lord's service in the form of surrendering one's mind, body, wealth, lust, rituals, and religious duties for the pleasure of Lord Śrī Hari; the inferiority of all other limbs of devotional service to the servitorship of the Lord; the glories of the Lord's servants; the qualifications for and the results of serving the Lord; and the categories of the Lord's servants.

TEXT 10.1

atha dāsyam āha—
deha-dhīndriya-vāk-ceto-dharma-kāmārtha-karmaṇām
bhagavaty arpaṇaṁ prītyā dāsyam ity abhidhīyate

The author now describes the symptoms of dāsyaṁ:
To offer one's body, intelligence, senses, speech, mind, religious duties, lust, wealth, and all activities for the pleasure of the Lord, with love, is called dāsyam.

TEXT 10.2

dāsye khalu nimajjanti sarvā eva hi bhaktayaḥ
vāsudeve jagantīva nabhasīva diśo daśa

Just as all the universes are included in the transcendental body of Lord Vāsudeva, and all the directions are included in the sky, similarly all the processes of devotional service are included in dāsyaṁ.

TEXT 10.3

śravaṇaṁ kīrtanaṁ dhyānaṁ pāda-sevanam arcanam
vandanaṁ svārpaṇaṁ sadhyaṁ sarvaṁ dāsye pratiṣṭhitam

All the nine processes of devotional service namely, hearing, chanting, remembering, serving the lotus feet, worshiping, offering prayers, serving as a servant, serving as a friend, and fully surrendering are present within the principle of dāsyaṁ.

TEXT 10.4

ye śṛṇvanti nijeśa-nāma-caritaṁ gāyanti cānanditās
taṁ sarvatra samaṁ smaranti satataṁ tat-pāda-samsevinaḥ
vandante yadi pūjayanti ca rasād dāsās ta eva dhruvaṁ
sakhyaṁ cātma-nivedanaṁ ca niyataṁ karmārpaṇaṁ kurvate

Lord Śrī Hari's servants always hear the holy names and qualities of their worshipable Lord with love. They glorify His holy names and qualities with joy and remember them constantly. They serve His lotus feet, worship Him, offer Him prayers, make friendship with Him, surrender unto Him, and perform all activities for His pleasure.

TEXT 10.5

brahmādi-durlabham idaṁ nunibhir durāpaṁ
dāsyaṁ ca ye vidadhate madhusūdanasya
te mūrtayo bhagavataḥ khalu te na martyāḥ
pūjyāḥ surair api sadā mahatāṁ mahāntaḥ

Śrī Kṛṣṇa's service is rare even for the sages and the demigods, headed by Lord Brahmā. Those people who serve Him are not ordinary, they are godly personalities, and are even worshiped by the demigods.

TEXT 10.6

nirapekṣaṁ dhalu yatra yatra śānty-ādayo guṇāḥ
pārameṣṭhyaṁ padam api yatra necchāspadaṁ bhavet

When one obtains this position as a servant of Śrī Kṛṣṇa, he no longer desires independent happiness, peace of mind, or even the position of Brahmā.

TEXT 10.7

evaṁ nivṛtta-kāmā ye sarvatra sama-darśinaḥ
nirmamā nirahaṅkārās te hi dāsye 'dhikārinaḥ

Only those who are always equipoised, and who are free from material desires, false proprietorship, and false ego are qualified to serve the Lord.

TEXT 10.8

nāsti dāsyāt paraṁ śreyo nāsti dāsyāt paraṁ padam
nāsti dāsyāt paro labho nāsti dāsyāt paraṁ sukham

For the living entities there is no superior goal, no superior position, no superior profit, and no superior happiness than service to Lord Hari.

TEXT 10.9

hitvā pramoha-viṣayān akhilātma-nāthe
tatraiva santatam ayaṁ ramatām itīha
dehaṁ sadhīndriya-mano vacanaṁ samarpya
śaśvad bhajanti harim eka-rasena dhīrāḥ

“Let me give up all material enjoyments which are born from illusion and constantly serve the Lord, who is the Supersoul and the master of the entire universe.” With this mentality, intelligent persons surrender their bodies, minds, intelligence, senses, and speech in the service of the Lord, and constantly worship Śrī Hari with great attachment.

TEXT 10.10

tathā hi—
sat-sevārcana-vandanādiṣu vapus tat-pāda-padme mano
vācaṁ tad-guṇa-nāma-kīrtana-vidhau tasya prabodhe dhiyam
tan-mūrtau nayanaṁ tadīya-yaśasi śrotram tad-āsvādite
jihvāṁ santatam arpayanti kṛtino ghrāṇaṁ sunirmālyake

Pure devotees always engage their bodies in worshiping, serving, and praying to Śrī Hari. They engage their minds at His lotus feet, their speech in describing the glories of His names and qualities, their intelligence in acquiring knowledge about Him, their eyes in seeing His forms, their ears in hearing His glories, their tongues in relishing His remnants, and their noses in smelling the flowers that have been offered to Him.

TEXT 10.11

dhārmān arthāṁś ca kāmāṁś ca dārā-gāra-parigrahān
arpayitvā vāsudeve dāsās taih prīṇayanti tam

The servants of Śrī Kṛṣṇa offer their religious duties, wealth, lust, wives, relatives, and homes for His service, and thus they please Him by all their endeavors.

TEXT 10.12

tathā hi—
tat-prītyai kurute dhārmāṁs tad-arthe 'rthān niyojayet
kāmāṁs tac-caraṇe kūryād dārādyais tat-padaṁ bhajet

Therefore, devotees should perform religious duties for the pleasure of Śrī Hari, use their wealth for the Lord's sake, offer their desires for the service of His lotus feet, and worship Him by engaging their wives, friends, and other relatives in His service.

TEXT 10.13

kāyena vācā mānasendriyair vā svābhāvikaṁ vā vihitaṁ ca kiṁ vā
kurvanti yad yat sakalaṁ tadīyāḥ śrī-vāsudevāya samarpayanti

The devotees perform their constitutional and prescribed duties with their bodies, minds, speech, and senses as an offering to Lord Vāsudeva.

TEXT 10.14

kiṁ tāvat kurvanti. ity āha—
tasyaiva karma kurute vapuṣānaghena
cittena cintayati sarva-gataṁ tam eva
tasyaiva nāma-caritaṁ vacasā gṛṇāti
śrutyā śṛṇoti ca tam eva dṛśāpi paśyet

The author describes the activities of the devotees:
The devotees of the Lord serve Him with their sinless bodies, meditate on Him within their minds, sing His holy names and characteristics with their voices, hear His names and qualities with their ears, and see His transcendental Deity form with their eyes.

TEXT 10.15

evaṁ nityāni karmāni tathā naimittikāny api
śaktyā tad-arthaṁ kurute kārya-buddhyā na jātucit

In this way the devotees perform all their constitutional and prescribed duties to the best of their ability, for the pleasure of the Lord, but they do not consider such activities as work.

TEXT 10.16

tasminn eva samasta-karma-nivahaṁ nyasyāntarenātmanā

kṛṣṇaṁ pūrṇam anusmarann anudinaṁ tat-karma yas tv ācaret
nāsākto na ca tat phalāni kalayann ājñāṁ prabhoḥ pālayan
kṛtvāsmai ca samarpayan sa hi paraṁ naiśkarmam evāśnute

The devotees can become free from the bondage of karma if they mentally offer all their activities to Lord Śrī Kṛṣṇa, constantly remember Him, regularly engage in His service, do not desire any results, follow the orders of the Lord without any material attachment, and offer the fruits of all their activities to Him.

TEXT 10.17

dāsās tad-arpitātamānaḥ sarvatra sama-buddhayaḥ
kurvanto 'pi na sajjante tad-arthaṁ karma nirmalam

The servants of the Lord are equal to everyone. They surrender their minds to the Lord, and engage in uncontaminated pure activities for His pleasure. Consequently, they do not become bound by the ropes of fruitive activities.

TEXT 10.18

itthaṁ nirmala-karmabhis tanu-mano-buddhīndriya-vyāhṛtair
dharmārthaiś ca tad-arpitair avirataṁ saṁsāra-karma-cchidaiḥ
śaśvat-prema-rasena nirmala-dhiyaḥ svānanda-vārāṁnidher
viṣṇor dāsyam akhaṇḍa-saukhyam aniśaṁ kurvanti sarvottamāḥ

The great personalities always endeavor to please the Lord with their bodies, minds, intelligence, senses, and speech. They become fully purified by engaging in religious activities that destroy the bondage of fruitive activities. Thus they serve the ocean of transcendental bliss, the most pleasing Śrī Hari, with uninterrupted love.

TEXT 10.19

naraharer iti dāsya-mahormibhiḥ
sapadi dhauta-samasta-mano-malāḥ
kṛta-dhiyaḥ paripūrṇa-sukhāmbudher
bhagavataḥ sakhitām adhikurvate

In this way, broad-minded devotees cleanse the contamination of their hearts by the great waves of Śrī Hari's service. Then they become qualified to make friendship with Him.

Thus ends the translation of the tenth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 11 Feelings of Friendship

The loving friendship towards Lord Śrī Hari and the characteristics of the devotees who are under the shelter of such friendship.

TEXT 11.1

sakhyam āha—
ati-viśvasta-cittasya vāsudeve sukhāmbudhau
sauhārdena parā prītiḥ sakhyam ity abhidhīyate

The author now describes the characteristics of sakhyam:
The great, ecstatic, friendship for Lord Vāsudeva, which is filled with the ocean of joy and is awakened in the hearts of the most faithful devotees, is called sakhyam.

TEXT 11.2

martyenāpi satā yena tīrṇo mṛtyu-mahārṇavaḥ
tat-pāre paramānandesa sadhyam adhigacchati

Those devotees who have surpassed the ocean of birth and death, even though they are mortal beings, are eligible to make friends with bliss personified, Śrī Hari, in the spiritual world.

TEXT 11.3

tad yathā—
sakhayo nitya-sukhinaḥ svayaṁ prītā nirāśiṣaḥ
vāsudeve 'navarataṁ prītiṁ kurvanti nirmalām

The author now describes the characteristics of friendship:
The friends of the Lord are fully satisfied, desireless, and always happy. They constantly offer their pure love to Lord Vāsudeva.

TEXT 11.4

no dainyena na karmabhir na ca guṇair dravyaiḥ sva-dharmair na vā
sauhārdena hi kevalena kṛtinaḥ samprīṇayantu harim

tenānanda-payodhinā bhagavatā śaśvad ramante 'pi ca
svātmānaṁ paripūrṇam eva satataṁ paśyanti hṛṣyanti ca

Instead of pleasing Śrī Hari with their humility, fruitive activities, good qualities, best ingredients, or occupational duties, these great devotees simply please Him with their affection. They perpetually enjoy pastimes with Śrī Hari, the ocean of bliss, and are fully satisfied by seeing themselves as His friends.

TEXT 11.5

iti sakhitva-sukhārṇava-majjanād
atiśaya-praṇayāhata-bhinna-dhīḥ
ati-sukhāmbunidhau paramātmani
prasabham ātma-nivedanam īhate

Due to being immersed in the ecstatic ocean of friendship with the Lord, these devotees become overwhelmed with affection for Him. They earnestly surrender everything to the Supersoul, Śrī Hari, who is like a great ocean of transcendental bliss.

Thus ends the translation of the eleventh chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 12 Total Surrender to the Lord's Feet

Total surrender to the lotus feet of Śrī Hari by offering everything to Him and being fully absorbed in Him; the glories, symptoms, and unique position of the surrendered persons.

TEXT 12.1

athātma-nivedanam āha
kṛṣṇāyārpita-dehasya nirmamasyānahaṅkṛteḥ
manasas tat-svarūpatvaṁ smṛtam ātma-nivedanam

The author now describes the characteristics of ātma-nivedana:
The attainment of the desired goal of the devotees is called ātma-nivedana. It is achieved when their bodies are fully surrendered to Śrī Kṛṣṇa, and they are totally devoid of the mentality of "I and mine."

TEXT 12.2

na cānyaiḥ sādhanaiḥ sādhyā yogīndrair api durgamā
sā nirguṇā parā bhaktir jivan-muktiś ca kathyate

Full surrender is not attained by other processes of sādhana, and even the best of yogīs rarely attain it. Full surrender is known as supreme transcendental devotional service, and it is the state of liberation for those who are living in the material world.

TEXT 12.3

nedaṁ gurūpadeśena na śāstrādhyayanena ca
kevalānubhavānande svasminn eva prakāśate

Ätma-nivedana is not obtained by following the instructions of the spiritual master or by studying the scriptures. The devotees simply have to realize full surrender, which is self-manifested within their hearts.

TEXT 12.4

tad yathā—

kiñcin na cintayati nācaratīha kiñcit
svastātmano na ca kim apy anusandadhāti
ātmānam eva vinivedya parātmanāśe
pūrṇaḥ sadaiva ramate sva-sukhāmṛtābdhau

The author further describes full surrender:
A fully surrendered soul does not think about, work for, or search after his own personal benefit. He fully surrenders his mind to the Supersoul, Śrī Hari, and constantly enjoys in the ocean of his own spiritual happiness.

TEXT 12.5

magnānāṁ bhagavaty ananda-paramānandāmṛtāmbhonidhau
teṣāṁ trai-guṇiko vyalīyata haṭhāt samyag bhavāmbhonidhiḥ
no va Brahmā-sukhāni bhānti na vidhir no va niṣedhādayaḥ
sarvatra sphurati sva-pūrṇa-paramānando mukundaḥ param

The devotees become free from the ocean of material existence (which is born from the three modes of material nature) when they drown themselves in the unlimited nectarean ocean of Śrī Hari. From that time, they do not care about the happiness derived from merging into the Brahman effulgence nor following the rules and regulations of the Vedas. Rather, everywhere they look, they perceive only Śrī Kṛṣṇa, who is the personification of complete bliss.

TEXT 12.6

svacchandam eva ciram asti yadṛcchayā vā
gacched diśaṁ vidiśam eva kam apy apṛcchan
svātmāvabodha-paripūrṇa-sukhāvakāśād
anyārato hi jaḍa-vad vicared asaṅgaḥ

Such persons may reside in one place or wander here and there out of their own will. Since they are fully satisfied by knowledge of the Supersoul, Śrī Hari, they wander about—detached, inert, and without companions.

TEXT 12.7

kiṁ ca—
svātmānanda-ratā gatābhimatayaḥ pūrṇāḥ kṛtārthāś ca te
ye gāyanti nisargato ‘navaratаṁ tan-nāma-karmāvalim

tan manye 'navakāśa-pūrṇa-sahaja-svānanda-vārāṁ nidheḥ
pūraṁ kevalam udgiranti pulaka-vyājocchalac-chīkaram

The author further describes this subject:
Those who naturally chant the holy names and characteristics of Śrī Hari become fully satisfied due to attaining their desired goal. It appears that the incessant flow of their spontaneous spiritual happiness is forcefully ejected from their bodies on the pretext of laughing, and is sweated from their bodies on the pretext of their bodily hair standing on end.

Thus ends the translation of the twelfth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 13 The Lord is Controlled by Devotee's Love

While describing knowledge as subordinate to devotional service, the author explains how the performers of the nine types of devotional service control Lord Kṛṣṇa; the author's realization about the Lord's position as the nondual Personality of Godhead; and the symptoms and results of pure knowledge.

TEXT 13.1

atha bhakty-upasaṁhāra-mukhena tad adhīnaṁ
jñānam iti prasaṅgāt tad eva vyāharati—
ity evaṁ śravaṇānukīrtana-mukhair dhyānāṅghri-sevārcanais
tādvad-vandana-dāsa-bhāva-sakhitā-svātmārpanair anvaham
yair ānandita-mānasair nava-rasā bhaktiḥ samālabhyate
te mantrauśadhim antareṇa sahasā kṛṣṇaṁ vaśīkurvate

In summarizing his description of devotional service, the author now explains that knowledge is subordinate to and dependent on bhakti:
Joyful persons regularly engage in the nine types of devotional service, namely, hearing, chanting, remembering, serving the lotus feet, worshiping, offering prayers, serving as a servant, serving as a friend, and fully surrendering everything unto the Lord. They easily control Śrī Kṛṣṇa by their own strength without the help of any mantra or remedy.

TEXT 13.2

ye caivaṁ gata-matsarāḥ sarabhasaṁ san-mārgam adhyāsate
teṣāṁ nirmala-cetasāṁ svayam api jñānaṁ samujjrmbhate
mithyā-dhīḥ sacarācare tri-bhuvane rajjau bhujaṅgopame
pūrṇe Brahmāṇi sac-cid-ātmani parānande sadā satya-dhīḥ

Transcendental knowledge automatically manifests in the pure hearts of non-envious persons who travel on this path of devotional service. They consider the material world to be illusory, just as in the darkness one mistakenly considers a rope to be a snake. These enlightened persons are able to understand the Absolute Truth, the Supreme Brahman, who is eternal, full of knowledge, and bliss.

TEXT 13.3

yatrodite na kim api pratibhānti bhāvā
nāṣṭau pravṛtti-vinivṛtti-pathau ca sadyaḥ
ānanda-bodha-paripūrṇa-sadā-prākāśo
nityo 'ti-kevalam anāvila eka ātmā

When this transcendental knowledge is awakened in the devotees' hearts the varieties of material energies are no longer visible and the path of attachment and the path of detachment are immediately destroyed. At that time, only the eternally, blissful, effulgent, pure, and complete Supreme Personality of Godhead, along with His spiritual parts and parcels, the living entities whose natures are similar to His, remain eternally manifest.

TEXT 13.4

eko yaḥ paripūrṇa eva bhagavān nityo 'prameyo 'vyayaḥ
svapnārambha-juṣām iha hy aviduṣāṁ tatra trilokī-gatiḥ
vijñānāt tu na bhūr na vāri hūta-bhūg no māruto nāmbaraṁ
no martyā na surā na karmo samayo brahmāiva pūrṇaṁ param

In this world, only the Supreme Lord who is eternal, immeasurable, inexhaustible, and complete, exists. But dormant foolish people see the Lord as the three worlds. When they attain full knowledge of the Lord, instead of perceiving land, water, fire, air, ether, demigods, human beings, activities, and time, they perceive only the Supreme Brahman everywhere.

TEXT 13.5

kiṁ ca—
akhaṇḍātmādvaitaḥ sphaṭika iva nirvyāja-vimalo
guṇānāṁ rāgānām iva milanato 'vekavad abhāt
viriñcau kīṭe vā bhuvi payasi vahnau nabhasi vā
samantād āste 'sau gṛha-ghaṭa-bilādau nabha iva

The absolute nondual Supersoul is naturally as clear as a crystal. Just as a crystal appears different due to different conditions in which it is situated, similarly, the Supreme Lord appears different due to the seer's different qualities. Just as air is present within a room, a pitcher, and a hole, similarly the Supreme Lord is present in water, land, fire, the sky, as well as in Lord Brahmā and an ant.

TEXT 13.6

yas tv eko bhagavān nisarga-vimalo māyāṁ nijām āvahan
sa trailokyam abhūt mahadhaṅkārādibhir vai kṛtyaiḥ
hemnaḥ kuṇḍala-kaṅkanāṅgadam iva kṣauṇyā ghaṭeṣṭādivat
tasmād eva na vidyate tad akhilaṁ māyaiva mithyodayā

The Supreme Lord, who is naturally pure and absolute, has manifested the material world through false ego, through the total material elements, and through His illusory energy. Ornaments like earrings, bangles, and bracelets are made of gold and are therefore nondifferent from gold. A pitcher and a brick, are made of clay and are therefore nondifferent from clay. Similarly the material world is nondifferent from the Supreme Lord. Know this fact for certain. *Māyā* means ignorance of this fact.

TEXT 13.7

māyā-guṇeṣu paritaḥ pratibimbito 'yam
eko 'py aneka iva bhāti sa vāsudevaḥ
bhāsvān ivājya-salilādiṣu bhinna-mūrtir
bhrāntād ṛte ka iha taṁ pratiyānti satyam

Just as the sun appears to be many suns when it is reflected in various objects, such as ghee or water, similarly, Lord Vāsudeva appears to be many when perceived through the modes of material nature. Only a bewildered person considers such reflected forms as real.

TEXT 13.8

tathā ca—
sac-cid-ānanda-rūpo 'yam ātmaiko vastu śāśvatam
tad-āśrayāvastu-vidyā bhramād vastv iti bhāsate

Only the Supersoul is eternal. Māyā, the illusory energy of the Lord, which is subordinate to the Lord, appears factual due to ignorance.

TEXT 13.9

vastuto nāsty avidyaiva lokas tat-prabhavaḥ kutaḥ
so 'pi śuddhādayo jñānād vāsudevaḥ sa eva hi

Nescience has no actual existence. Therefore, how can the worlds that are

born of nescience have existence? When one’s knowledge is awakened one can perceive the three worlds as Lord Vāsudeva.

TEXT 13.10

anādy-avidyaiva na vastu tattvataḥ
kutas tad-utpādyam idaṁ jagat-trayam
nabhaḥ-prasūnasya yathaiva saurabhaṁ
yathaiva śaityaṁ mṛga-tṛṣṇikāmbhasaḥ

Just as flowers in the sky are an illusion, so their fragrance is also an illusion. And just as a mirage in the desert is an illusion, so its coolness is also an illusion. Similarly, just as nescience is an illusion, the three worlds, which are born of nescience are also an illusion.

TEXT 13.11

kin no śāśvata eka eva puruṣo bhāti prakāśārṇavas
tasyānanda-cidātmano bhavato nāsti dvitīyo ‘paraḥ
māyā-nirmittam indra-jāla-sadṛśaṁ svapna-prabhaṁ tad-bhramād
unmīlaty asakṛn nimīlati punas tattvāvabodhodayāt

The Supreme Personality of Godhead, who is the reservoir of transcendental knowledge, is the only enjoyer. Apart from Him nothing else exists. Because of ignorance, the illusory material world appears to be independent of the Absolute Truth. When one’s knowledge of the Absolute Truth is awakened one can again see this world as a product of the Lord’s external energy.

TEXT 13.12

evaṁ ye bhagavantam anta-rahitaṁ vāṅ-mānasāgocaraṁ
sac-cid-rūpakam ekam eva vimalaṁ paśyanti pūrṇaṁ param
te sākṣād-gata-bandhanaḥ paratayānandāvṛtaikātmatāṁ
saṁprāptā na punar viśanti jananī-garbhāndha-kūpaṁ janāḥ

People become liberated from material bondage and attain spiritual happiness by constantly realizing the one, unlimited, transcendental, pure, and complete Absolute Truth, who is eternal, full of knowledge, and bliss. Such persons will never enter into the womb of a mother again.

TEXT 13.13

bhakti-kṣubdha-mahīdhareṇa mathitāt saṁsāra-vārāṁ nidher
utpannaṁ sapadi prabodham amṛtaṁ samprāpya bhaktā narāḥ
kṣut-tṛṣṇā-śiśiroṣṇa-dainya-bhaya-śuk-svapnādi-muktāśayāḥ
pūrṇe brahmaṇi sac-cid-ātmani parānande ramane param

The devotees of the Lord obtain the nectar of knowledge from the ocean of material existence by churning it with the Mandara Mountain in the form of devotional service. Thus they become free from hunger, thirst, lamentation, fear, heat, cold, poverty, and dreaming. They take pleasure only in the Supreme Brahman who is eternal, full of knowledge, and bliss.

Thus ends the translation of the thirteenth chapter of Śrī Hari Bhakti Kalpa Latikā.

Chapter 14 Goal of Life

The author begs forgiveness for his offenses; the description of the uselessness of other methods for obtaining the goal of life; and the author's humble words regarding his book.

TEXT 14.1

athātmano 'parādha-mārjana-mukhena grantham upasaṁharati—
mūḍhenānadhikāriṇāpi mamatāhaṅkāra-paṅkātmanā
yad gūḍhā nigame 'pi nātha bhavato bhaktir mayodghāṭitā
sāphalye 'pi tad eva vāṅ-manasayor manye 'parādhaṁ nijaṁ
kāruṇyaika-nidhe kṣamasva tad imaṁ daṇḍyasya dīnasya me

Begging pardon for his offenses, the author now concludes his book:
O my Lord! Although I am a fool, unqualified, and full of false ego, I have attempted to describe the most confidential devotional service. Though I consider this attempt to be the perfection of my mind and speech, still I consider it an offense. O ocean of mercy, please forgive me for my offense.

TEXT 14.2

pāpānām anuśīlanena mahatāṁ cānāndarāt tvat-padā-
mbhoja-dveṣi-niṣevanād api tavaivājñā-samullaṅghanāt
tvad-bhakter lavam apy anāśrita-vatā yat te 'parādhvaṁ mayā
tasyākhaṇḍa-dayānidhe tava kṛpā-mātraṁ pavitraṁ param

O Lord, O unlimited ocean of mercy! I have committed so many offenses by engaging in sinful activities, by disrespecting great personalities, by serving those who are envious of Your lotus feet, by disobeying Your orders, and by not taking shelter of devotional service to You. O Lord, only Your causeless mercy is able to counteract my offenses.

TEXT 14.3

tvan-mūrtir na vilokitā na ca bhavat-kīrtiḥ samākarṇitā
tvat-pādāmbuja-pūjanaṁ na ca kṛtaṁ dhyātā na cehākṛtiḥ
hanta pratyuta laṅghitaṁ vidhi-niṣedhākhyaṁ tvadīyaṁ vacas

tat kṣantavyam apatrapasya vacanaṁ kṛṣṇa prasīdeti me

O Lord, I have not heard Your glories, worshiped Your lotus feet, nor have I seen or meditated on Your eternal form. Rather, I have neglected Your divine instructions and have simply followed the rules and regulations of the Vedic literatures. Therefore, please forgive me for my shameful request: "O Kṛṣṇa, please be kind to me."

TEXT 14.4

cetaḥ-kāya-vacobhir eva viṣayān āsevamānaṁ sadā
dhūrtaṁ tvac-caraṇāravinda-bhajana-vyājyāj jagad vañcakam
ajñaṁ paṇḍita-māninaṁ para-dhanādānaika-cintāturaṁ
sādhusvodara-pūraṇaṁ nanu kṛpā-sindho prabho pahi mām

O ocean of compassion, I am cheating everyone in the world by always engaging in material enjoyments with my body, mind, and speech on the pretext of worshiping Your lotus feet. Actually I am a cheater, a fool, a proud scholar, an expert in filling my belly, and always ready to plunder the wealth of others. Therefore, O Lord, please protect me.

TEXT 14.5

pūrṇānanda-payo-nidhes tri-jagatāṁ bhartuḥ pitū rakṣitur
yannākāri kadāpi kācana tavopāstir mayābuddhinā
tasyaivānubhavantam ādhi-nilayaṁ saṁsāra-bandhaṁ phalaṁ
mūḍhaṁ kātaram āturaṁ jāḍa-dhiyaṁ māṁ pāhi dīnārtihan

O destroyer of the miseries of the fallen souls, I am a great fool. I have never worshiped You, who are the ocean of ecstasy, the maintainer of the world, and the father and protector of all living entities. As a result of this, I am now suffering the miseries of material existence. O Lord, I am greatly afflicted and helpless, and my intelligence is bewildered. Therefore, O Lord, please protect me!

TEXT 14.6

ahni svodara-pūrti-mātra-vikalo nidrā-smarehādibhir
duṣpūraiś ca manorathair aviratair ākṣipta-ceto niśi
evaṁ tvad-vimukho 'pi dāsyam adhunā yāt prārthaye tāvakaṁ
kṣantavyo 'yaṁ apatrapasya karuṇā-sindho 'parādho hi me

O ocean of mercy! Even though I am overwhelmed by filling my stomach during the day and I am disturbed by unsatiated endeavors for sleep and lusty affairs during the night, and even though I am always averse to You, I am now praying for Your service. Please kindly forgive the offense of this shameless soul.

TEXT 14.7

brahmāṇḍe bhuvanāni sapta-yugalaṁ tatraikato bhūr iyaṁ
tatraikātra mahīśvarā bahutarās teṣāṁ ca bhṛtyāḥ pare
teṣām eva niśevanākṣama-dhiyo brahmāṇḍa-koṭīśvara
tvad-dāsye kṛta-mānasasya vimater mantur mama kṣamyatam

O my Lord! This universe consists of fourteen planetary systems. In one of them is situated the planet Earth. On this Earth are many kings who are served by ministers, counsellors, and others. I am unqualified to serve You, who are the master of millions of universes. Please forgive my offenses, which I have committed by desiring the service of Your Lordship.

TEXT 14.8

athavā—
tvaṁ sarvasya hitaḥ pitā prabhavitā mātā vidhātāpi ca
kśantuṁ sva-prajayā kṛtān narahare mantūn imān arhasi
pādau vakṣasi nikṣipann api muhur vāmyaṁ ca kāryaṁ bahu
cāñcalyena samācarann api śiśur na syāj jananyā ruśe

O Lord Narahari, You are the auspicious father, mother, master, and controller of everyone. You are capable of forgiving the offenses committed by Your own children. Even though a child repeatedly kicks the chest of his mother and acts with hostility towards her out of restlessness, he never becomes the cause of his mother's anger.

TEXT 14.9

kiṁ ca—
advaite sati vikriyā-virahite nitya-prakāśāmṛte
sāndrānanda-sudhāmbudhau bhagavati tvayyeva pūrṇātmani
saṁsāra-jvalana-bhrameṇa parito dagdhaṁ vimūḍhaṁ mṛtaṁ
kāruṇyaika-nidhāna mām ava bhavan māyendrajālāvṛtam

O Lord, You are nondual, unchangeable, eternal, the nectarean ocean of knowledge and bliss, and the Supreme Personality of Godhead. Still, although I am situated in You, I am burnt, bewildered, and almost dead because of the blazing fire of material existence. O Lord, please protect this fallen soul who is bewildered by the network of Your illusory energy.

TEXT 14.10

kiṁ ca—
dāsās te hara-nārada-prabhṛtayaḥ ko 'haṁ varākaḥ śiśur
bhaktir yogibhir apy agamya-viṣayā ke 'yaṁ matir me 'lpikā
evaṁ nātha vibhāvayann api sadā tvat-pāḍa-paṅkeruhe
lubdhaṁ mānasa bhṛṅgam anyathayituṁ śaknomi nāhaṁ kvacit

O my Lord, where do I, a tiny insignificant child stand in comparison to Your great devotees such as Śiva and Nārada? Where does my tiny knowledge stand in comparison to Your pure devotional service, which even the great yogīs cannot understand? Although I am always conscious of my insignificant position, still, I am unable to divert the bumblebee of my mind, which is always greedy to attain Your lotus feet.

TEXT 14.11

vyāmohād viṣayī-raseśu subhaga-snigdheśu mugdhekṣaṇa
smera-smera-mukhāmbujeśu nirataḥ sac-citta-bhṛṅgaś ciram
adyākasmika-sādhu-saṅga-pavanāsaṅgena sañcāriṇā
śrī-govinda bhavat-padāmbuja-sudhā-modena saṁhṛṣyate

O lotus-eyed Śrī Govinda! For a long time the bumblebee of my mind has been enchanted by the beautiful, glistening, and blossoming lotus flowers of Your smiling face. And now it is relishing the fragrance and nectar of Your lotus feet, which are carried by the sudden wind in the form of association with Your devotees.

TEXT 14.12

so 'haṁ moham upāgato 'pi vividhair evāparādhair yuto
'py āraddhuṁ śaraṇāgato 'smi caraṇāmbhojaṁ murāre tava
na grāhyā mama te tadāpi bhagavan kāruṇya-vārāṁ nidhe
sarvaṁ kṣamyata īśvareṇa śaraṇāyātasya śatror api

O Lord Śrī Hari! O ocean of mercy! Even though I am completely bewildered and full of offenses, I surrender unto You to worship Your lotus feet. Please do not accept my offenses. You are the Supreme Lord who even forgives the offenses of His enemy.

TEXT 14.13

kiṁ ca—
ye tu tvat-pada-bhaktim eka-rasadāṁ kāntam iva preyasīm
āliṅgyaiva rasena nirmala-dhiyas tiṣṭhanti mukta-kriyāḥ
yāvaj-jīva-kṛtāparādha-vivahaṁ nirdhūya te saṁpratam
tvam evāvyayam āpnuvanti paramānandāmṛtāmbhonidhim

O my Lord! Pure-hearted persons, who have embraced devotional service to Your lotus feet with attachment, give up all offenses and certainly attain Your Lordship. Devotional service is very dear and pleasing to You, who are indestructible and are like an ocean of spiritual bliss.

TEXT 14.14

tvat-pādāmbuja-bhaktim eka-rasadāṁ sad-bhāvato bhāvayet
pāpīyān api dūśanāni śataśaḥ kṛtvāpi naivākarot
no cet sarva-guṇānvitena sukṛtārambhaika-dambhātmanā
sarvāṇy apy akṛtāni tena vihitāny evoccakair māninā

O Lord! If sinful persons, even after committing hundreds of offenses, cultivate devotional service to You due to good fortune, all their sinful reactions are immediately vanquished. On the other hand, if proud persons, even after performing hundreds of pious activities and possessing all good qualities, do not cultivate devotional service to You, all their pious activities simply become sins.

TEXT 14.15

kiṁ ca—
nityā nitya-sukhā nisarga-vimalā sarvārtha-siddhi-pradā
bhaktir yair abhimānibhiś cala-sukhākāṅkṣaiś ca nālambyate
teṣāṁ janma vṛthā dināni ca vṛthā vidyā-guṇaughā vṛthā
sat-karmāṇi vṛthā tapāṁsi ca vṛthā śīlaṁ vṛthā gīr vṛthā

Proud persons do not execute devotional service unto Lord Hari, which is

pure, bestows eternal happiness, and awards all perfections. They desire flickering material happiness and waste their lives. Their births, lives, education, good qualities, pious activities, austerities, characteristics, and eloquent speeches are useless.

TEXT 14.16

tasmāt sarvam apāsya sarva-samayaṁ kurvanti sarvātmanā
bhaktiṁ bhāgavatīṁ yathā-sukham imāṁ ye santy anātma-druhaḥ
neyaṁ kālam apekṣate na ca tapo naiva śruta-śreyasī
na jñānaṁ na ca pauruṣaṁ na ca guṇān nojātim ījyam api

Pure devotional service does not depend on austerity, noble birth, bodily strength, good qualities, yogīc perfection, appropriate time, cultivation of knowledge, study of the Vedas, or performance of pious activities. Sober persons should therefore give up all other endeavors and happily engage in devotional service.

TEXT 14.17

avyaṅgānubhava-prabodha-jananī hārair guṇair āśritā
śaśvat-prema-rasāvahāti-sukhadā duḥkhaika-vidhvaṁsinī
yeyaṁ śrī-hari-bhakti-kalpa-latikā kānteva sad-bhāvinī
nānālaṅkṛti-varjitāpi mahatām ānandam āpādayet

May this Śrī Hari Bhakti Kalpa Latikā increase the happiness of kind-hearted devotees. It is the mother of knowledge because it helps one to realize the Absolute Truth. This book is full of enchanting qualities which constantly supply ingredients for love of God. It bestows spiritual happiness and destroys all miseries. Though it is not decorated with many ornaments, it is very delightful and dear to the great souls.

TEXT 14.18

śrīmad-bhāgavate mahā-muni-kṛte saty apy anantātmake
santo mat-kṛtam alpikām api variṣyante guṇa-grāhiṇaḥ
ambhodhau parilabdha-ratna-nivaho ‘py aste ka evaṁ-vidho
yaḥ kūpe ‘pi tad eva ratnam amalaṁ labdhvāpy apekṣiṣyate

The voluminous literature Śrīmad-Bhāgavatam, which describes the pastimes of Śrī Kṛṣṇa and was compiled by the great sage Śrīla Vyāsadeva,

is present. Still, learned devotees who only accept the good qualities of others will also accept my little book. Why is this so? Because a person who has received a huge amount of jewels from the ocean will not neglect jewels from a humble well.

TEXT 14.19

ye śṛṇvanti paṭhanti vānvaham idaṁ bhakti-prabodhāmṛtaṁ
ye vā sādhu nirūpayanti bhagavad-bhakteśu nirmatsarāḥ
te nirdhūya bhavāndhakāram akhilaṁ bhakti-prabodhānvitaḥ
sāndrānandam anāvṛtaṁ tad-amṛtaṁ vindanti viṣṇoḥ padam

This book is filled with the nectarean knowledge of pure devotional service. Those who are not envious of the devotees of the Lord, and who regularly hear, read, and praise this book will be able to cast off the darkness of this material world and attain the most effulgent, blissful, and nectarean abode of Śrī Viṣṇu.

Thus ends the translation of the fourteenth and final chapter of **Śrī Hari Bhakti Kalpa Latikā.**

End of *Śrī Hari Bhakti Kalpa Latikā*.